On 10 October 1864 on page 2, The Chicago Tribune reported,

"ENCOURAGEMENT— NOT FOR THE
'ROTHSCHILDS'

The fact that the Chairman of the National Democratic Committee is the agent of the Rothschilds gives the Copperheads an immense advantage in receiving an unlimited amount of funds from the money kings of the old rotten despotisms of Europe in order to secure the election of McClellan and the destruction of the Government. That Copperhead Democracy and European despotism are working for the same end, there cannot be a particle of doubt. The hand of Belmont is most directly seen in the second plank of the Copperhead platform, and in fact it is demonstrable from the language of it, that it was all made in the interest of Jeff. Davis and his alies, the aristocrats and despots of Europe. Shrewd, far-seeing men on the other side of the Atlantic understand this matter perfectly. One of our citizens who has been making an extensive tour in Europe, writes to the Treasurer of the Union State Central Committee as follows:

'Enclosed is an order on , for three hundred dollars, to aid the

Union party in publishing and disseminating that proper information in order to secure the re-election of Abraham Lincoln to the office of President of the United States, and to aid in the election of the nominees of that party in the

State of Illinois. * * * I have written to to pay this order for me, and

to respond to any calls of years to the extent of two hundred dollars more if you think it will be wanted. I feel that the future interests of our beloved country depend much on the re-election of Mr. Lincoln and the success of the Union party, and though absent, I wish to do what I can to secure that result. I hope to be home in time to vote for the Union candidates, both State and National, in November.'

Our shrewd patriotic citizen takes a wise and enlarged view of his duties, and of his interests as well; for if the Copperhead party succeed in the election, his ample fortune would not be worth the cost of a month's sojourn in Europe or elsewhere. The destruction of the Government — the sure result of a Copperhead triumph — would destroy all values, and all personal and public safety for the next generation."

On 16 October 1864 on page 2, The Chicago Tribune reported,

"BELMONT'S CONFEDERATE BONDS.

The Chicago rebel organ is annoyed by the publication of the fact that a controlling share in the stock of the Copperheads machine has been bought up by Auguste Belmont, the American member of the Rothschilds family and

firm, well known everywhere to be controlling owners not only in the British debt and the London Times, which together control the British aristocracy and oppress the Irish people, but also of the Maximillian debt, (which fact accounts for the striking out of the Monroe doctrine from the Chicago Platform,) and finally of the rebel debt, (which accounts for Belmont spending two millions dollars to nominate a war man on a peace platform.) These facts are a little inconvenient to the Copperheads. They were never intended by them for publication. They are decidedly embarrassing. It is perhaps somewhat flattering to our national pride to know that the Rothschilds, who hold up every despotism in Europe, have concluded that it would be cheaper to buy up one of our political parties, and in that way secure the dissolution of the Union, than to have their agents in England and France interfere and fight us. But Irishmen and Germans have a something, which for brevity we will all a 'crop,' and this fact sticks in their crop, that the oppressors of Ireland and Germany, the money kings of Europe, not daring to carry out their first pet project of breaking down this Government by the armed intervention, of England and France, for the rebels, which would shake the bourse, lower the rates of consols and take away the ducats of the Rothschilds, have adopted the cheaper and easier mode of accomplishing the same object, by buying up the Copperhead leaders and running the Democratic machine. The Rothschilds want ducats, but to make their ducats they want votes. Votes for the Peace party will send stocks up and so the Rothschilds make their ducats. Votes for McClellan send the Union stock, which the money kings have no share, down, and so the Rothschilds make their ducats. Votes for the dissolution of the Union relatively strengthen England and France and send consols up — and so the Rothschilds make their ducats. The Union dissolved and Maximillian will not be overthrown, nor will England have to pay for her rebel privateering, nor will Ireland, backed by our Government, rebel and be free, nor will British America unite with us, by all which the Rothschilds and Belmont, chairman of the Democratic party, make ducats. The Rothschilds will fish with a silver hook for votes which net them so good a profit, but even the silver hook must be baited, and the Chicago Times is authorized to adjust the bait. It is 'authorized to say that Belmont owns no Confederate stock, and that he knows that the Rothschilds do not.' Now, we are authorized to say that all Europe have known for months and years that they do. We know that a banker may, by the scratch of his pen, own nothing but Confederate stock one minute and nothing but five-twenties the next. We happen to have heard of some Copperhead bankers who own little besides five-twenties on the day the Assessors calls. But the financial community know in what stocks financiers are interested, in spite of anything true or false which rebel papers may be

'authorized to state.' Let Belmont state over his own signature, if he can that he and Rothschilds have not, directly or indirectly, in their own name, or in that of others, operated in Confederate stocks during this rebellion. Until he can face the music in that style it matters little what tune any of the Copperhead penny whistles may be authorized to blow, as they are very seldom authorized to state anything that is true."

What the Rothschilds lacked in their efforts to build a Jewish nation in Palestine was any real support from the Jewish community. They could bankrupt Egypt and Turkey. They could bring Russia to ruins. They could buy Jewish neer-do-wells. They could even buy the Pope, but the only way to force Jews in large numbers to Palestine was to put Hitler and Stalin into power and persecute Jews on a massive and unprecedented scale. On 28 January 1877 on page 12, The Chicago Daily Tribune reported,

"THE NEW EXODUS.

THE IDEA RIDICULED IN NEW YORK.
New York World.

There is a report 'that the Jews are again crowding back to Palestine.' A writer in the Cincinnati Commercial says there are 'many closed Jewish houses in London. The whole region from Dan to Beersheba is crowded with immigrant Jews from all parts of the world.' Conversations with the leading Jewish ministers and professional men of this city show that there is no truth whatever in these reports, except in this, that the Jewish population of Palestine has in recent years, been composed altogether of 'immigrants from all parts of the world,' who have settled in Palestine so as to benefit by the numerous charities which enable them to live there in idleness and pauperism. The wholesale and indiscriminate alms-giving for the relief of 'the poor of Jerusalem' has added to the population, which, as a class, is thoroughly lazy and good-for-nothing. As to the idea of a general return of the Jews to Palestine, it is scouted as absurd and improbable in the highest degree. With the exception of a very few orthodox people, the Jews, as a religious sect, have long since given up all expectation of ever returning to the Holy Land, and the thought of returning now and founding a Jewish state has, it is said, never existed, save in the imagination of some very visionary people.

Mr. Lewis May, the senior member of the banking firm of May & King, and President of the Temple Emmanuel, the largest and richest Jewish congregation in the country, said yesterday to the writer: 'The Jews are more apt to invest in Fifth avenue lots than in Jerusalem real estate. I should advise you to sell short any Jordan River front lots you may happen to have. I think

the general feeling of the Jews is that New York is good enough for them, and that Bloomingdale is good enough for the authors of these perennial rumors of a return of the Jewish people to Palestine.'

Another well-known Jewish banker ridiculed the report in a very humorous vein. He said: 'I have not yet prepared to start for Jerusalem, nor shall I until the weather is milder. '

A prominent member of the Stock Exchange said: 'Just fancy what a stir it would make if this absurd report were true. We should have Seligman, Hallgarten, and Netter all shutting up their banking offices; Rothschild would no doubt limit his financial operations to the Holy Land; Aid. Lewis and Phillips would leave two vacancies in the City Government, to which Coroner Ellinger would add another; then what would become of Anti-Tammany without Emanuel B. Hart and Judge Koch, Gershom Cohen, and Adolph Sanger; what bench in Jerusalem would Judge Joachimsen fill? Assemblyman Stein, William H. Stiner, and Judge Dittenhoefer would vanish, too. Solomon would move his furniture place and his Fifth Avenue mansion to the banks of the Jordan; and a host of lesser lights would vanish. What a time there would be 'on 'Change,' too, to miss our Seligmans, De Cordovas, Josephs, Sternbergers, and Bernheimers; what would the theatres do on Saturday nights; who would patronize the balls? With the stores of the Vogels, Stadlers, Rosenfelds, Solomons, Lagowitzes, Adlers, Lauters, and others, shut up, Broadway would be indeed deserted. The handsome Harmonie Club on Forty-second street would, of course, be removed to the Holy Land, and the Standard Club would follow suit. There would be a big falling-off in the membership of the Manhattan, Union League, Lotos, and Palette. Ferdinand Myer would close his 'Newport' flat, Lewis May his 'Albany' flat, and Dore Lyon would sell his real estate. The Temple Emmanuel, on Fifth avenue, all the handsome temples in other parts of the city, the elegant mansions of the Hendrickses, Myers, Kings, Nathans, and Pikes, all to vanish to the stony streets of Jerusalem. Oh, no; never.'"

The Jews ruined the Egyptians many times in the modern era. They deliberately bankrupted the nation and exploited its cotton markets and water ways. The purchase of the Suez, which was made to draw England into the region to sponsor Zionist ambitions, was then used as an excuse to secure alleged English interests in the region by means of Jewish colonialism. However, had it not been for the corrupt actions of Disraeli and Rothschild which brought England into the region, there would have been no English interests to secure, and placing a Jewish colony in Palestine would have worked against British interests, in that it would have destabilized the region.

This issue would again arise in the as the Jewish elite took from the Turkish

Empire its western holdings and made it appear that the Turks would, as a consequence, move eastward into the Moslem areas of India and come to dominate British interests — British interests which allegedly required war with the Turkish Empire and a "Jewish State" in Palestine. This was another of the many pretexts wealthy Jews created to draw the British into conflict with the Turks.

The article below; which first appeared in the Christian Reader, Volume 3, Number 67, (19 November 1824), page 366; evinces that the Jews were not needed by the British to secure British interests in the region, but rather that the British were needed by the Jews to secure Jewish Messianic interests in the region. Note that the Rothschilds and the Jews believed they had an incentive to ruin the Egyptians, in order to promote their own interest in the theft of the land of Palestine. Of course, any Egyptian who reacted to the Jewish attack on their civilization would be called a religiously intolerant racist, which defamations Jewish racists would employ as an excuse to further ruin the Egyptians, as Jews like Philo the Jew and Josephus had done in ancient times.

"CHR ISTIAN REGIS TER.

BOSTON, FRIDAY, NOVEMBER 19, 1824.

The Jews. It is stated with much assurance in the Gazette of Spires, that the Sublime Porte has recently made proposals to the House of Rothschild for the loan of a considerable sum of money, and has offered as a security for payment, the entire country of Palestine. It is stated also that in consequence of this proposal a confidential agent had been dispatched by that House to Constantinople, 'to examine into the validity of the pledge offered by the Turkish Cabinet. '

The editor of the National Advocate observes in relation to this report, that he at first supposed it was intended as a satire on the prevailing custom of raising loans for different nations; but on a nearer view of the subject, the proposition might be supposed probable. The Advocate proceeds with some interesting remarks on the subject, tending to show, that if such a proposition had been made it could not be accepted with any prospect, on the part of the Rothschilds, (who are Jews,) of the immediate restoration of their countrymen to Palestine, as it was probably not in the power even of the Turkish government, to guarantee to the Jews the quiet possession of the country against the prejudices and interests of the Egyptians, the Wechabites, the Wandering Arabs, and the Tartar Hordes.

It is also argued that the descrepancy of education, habits, views, and manners, existing between the Jews of different countries, unfit them to amalgamate and become united under one government. They must be prepared for this by the same discipline which their fathers, who went out of Egypt were subjected to under Moses, for forty years in the wilderness, to

prepare them for the promised land. 'Our country,' continues the Advocate, 'must be an asylum to the ancient people of God. Here they must reside; here, in calm retirement, study laws, governments, sciences; become familiarly known to their brethren of other religious denominations; cultivate the useful arts; acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they may be prepared to possess permanently their ancient land, and govern righteously.'"

The pretext Disraeli and the racist Zionists used to justify the purchase of the Suez Canal was to persuade England that she had a vital interest in securing a route to India — the same pretext Hess and the racist Zionists had used in their earlier attempts to draw France into the region. Mordecai Manuel Noah iterated this plan to deceive Christians still earlier. The common denominator of this prolonged effort to slice away land from the Moslems with a Christian sword was racist Zionism, not a genuine need for an American or European presence in the Middle East.

Disraeli flattered the Queen by dubbing her the "Empress of India". Disraeli is overrated as an intellect and politician. He only succeeded because of support from the Rothschilds, who had the ability to shut down the English economy. Disraeli did not create this scheme to draw England into Egypt. Rather, it arose in the mind of an American Jew named Mordecai Manuel Noah who published Discourse on the Evidences of the American Indians Being the Descendants of the Lost Tribes of Israel: Delivered Before the Mercantile Library Association, Clinton Hall: J. Van Norden, New York, (1837); so as to make it appear that the Jews had a greater right to America than the Gentiles. Noah published Discourse on the Restoration of the Jews: Delivered at the Tabernacle, Oct. 28 and Dec. 2., 1844, Harper, New York, (1845); in which he laid out the plan to draw England into the Mideast, which Disraeli and Rothschild later fulfilled.

The New York Times reported on 31 December 1897, on page 5, that some Jews — especially those allied with the Puritans, a sect created by Cabalist Jews — had long sought America as a new Israel, and told of Judge Noah's plan to draw the British into the region and destroy the Turks:

"America and the Ten Tribes.

Dr. Alder, in reply to Dr. Kohler, contended that Anthony Montecinos originated the idea that America was the abode of the ten tribes.

Dr. Kohler said that the term Arsaveth was never used in Jewish writings. The term these was Eretz Aheret.

Dr. Leo Wiener gave some striking specimens of the folk-lore of the Russian Jews, which, he said, had thus far been virtually ignored in literature. He repeated an amusing story of a little Jewish tailor who set out to discover the lost tribes. He found them at last beyond a great river, and they were

giants. One of them put the little tailor in his pocket, and going into the synagogue, forgot all about him. The little tailor made answer of 'Amen,' however, to the prayer that was offered. Then he was taken out of the pocket, was recognized as a Jew, and was greatly honored.

Sarcastic comments upon several of the theories about the lost tribes that have been put forward were made by Dr. H. P. Mendes and others. The Rev. A. H. Neito reported upon some inscriptions upon ancient Jewish tombstones in New York which he had deciphered.

Early Zionist Projects.

A paper by Max J. Kohler on 'Some Early American Zionist Projects' was next read, and engaged the close attention of those present. The most curious part of it, and one which excited both laughter and applause, was an account of the three projects of Mordecai M. Noah, once a distinguished figure in New York, to re-establish the Jewish Kingdom. Mr. Kohler first reviewed the efforts to colonize Jews in this hemisphere, from the establishment of the settlement in Curacao, in 1652, and the scheme of Maurice de Saxe, about 1 749, to create a kingdom for himself, peopled by the descendants of Abraham, and the projects of Dr. Kayurling and W. D. Robinson in this country, the former in 1783 and the latter in 1819. Judge Noah's first idea, announced in 1818, was that the Jews were to overthrow the Turkish domination in Northern Africa and Western Asia, and to regain possession of Palestine. In 1825 he devised the plan of founding the 'City of Ararat' on Grand Island in the Niagara River. He got some of his friends to constitute him 'Governor and Judge of Israel' He issued proclamations and decrees, and made appointments which were laughed at and refused. In setting forth his third idea in 1845, in a pamphlet, 'The Restoration of the Jews,' Judge Noah made this remarkable forecast: 'England must possess Egypt, as affording the only secure route to her possessions in India, through the Red Sea.' This, he thought, would lead to the resettlement of the Jews in Palestine, with the consent of the Christian, and for the safety of the neighboring nations. This was to be accomplished by gradual means, the first step being to induce the Sultan to grant to the Jews permission to purchase and hold land in Palestine. Mr. Kohler drew attention to the parallelism of the arguments employed by Noah, from whom he quoted at length, in favor of this scheme, and those of the Zionites of to-day, as represented by the Congress at Basel.

A sketch of the Jewish pioneers of the Ohio Valley by the Rev. Dr. David Philipson of Cincinnati, a paper on 'Ezra Stiles (first President of Yale) and the Jews of Newport,' notes on New York wills by Dr. Herbert Friedenwald, 'A Statement Relative to Manuscripts Belonging to Hyam Solomon,' by Dr. J. H. Hollander of Johns Hopkins University, and a paper entitled 'A Brave

Frontiersman,' by the Rev. Henry Cohen of Galveston, Texas, were among the other contributions. Dr. C. D. Spivak of Denver sent an argument in favor of the society making an index of periodical and pamphlet literature and data on Jewish-American history. On motion a committee was appointed consisting of Prof. R. J. H. Gottheil, Dr. Friedenwald, and the Rev. Dr. Mendes, to take charge of the matter.

The selection of the place for holding the next annual meeting was left in the hands of the council. The meeting was then adjourned."

Disraeli and Rothschild artificially created an animosity in England towards Russia. Zionist publications in America and Great Britain called the Turkish Sultans and the Russian Czars the "anti-Christ". The Rothschilds curbed Pan-Slavic interests by regulating Russia's access to funds, in order to promote instead the interests of Pan- Judaism. 217 The Rothschilds, who were already the Kings of the Gentile world, had long been seeking to have one of their own become the official King of the Jews and rule the world from Jerusalem as Messiah, as prophesied in the Hebrew Bible in the Jewish books of Psalms, Isaiah, etc. On 14 July 1878, The Chicago Daily Tribune reported on page 9 that the Rothschilds, and their agents around the world, organized an international Pan- Judaic union, which would rule the Jews and the world,

"PAN-JUDAISM.

WHAT IS LIKELY TO BE DONE AT THE PARIS CONFERENCE.
An International Jewish Conference will be held this month in Paris for the purpose of discussing measures to improve the political and social condition of the Jews in various parts of the world. Delegates will be sent from Jewish congregations in every quarter of the globe. The veteran Adolphe Crenneix [sic] is expected to preside, and among the delegates will probably be Chief Rabbi Astruc and M. Oppenheim from Belgium, Senator Artom from Italy, Chief Rabbi Cahn and Baron de Rothschild from France, Sir Julian Goldsmid and Baron de Worms from England, Baron de Rothschild and Dr. Jellinck from Austria, Mr. William Seligman from the United States, and a member of the Jewish clergy. Among the matters which occupy the attention of the conference are: The condition of the Jewish residents of the Danubian principalities and of Russia, Morocco, and Persia; the best means for securing industrial and educational advantages for the Jews of Jerusalem; the adoption of measures for the promotion of Hebrew education and for the advancement of Hebrew literature. The most important subject to be considered is a proposition to convene a synod for the purpose of inquiry into the condition of modern Judaism and the authoritative exposition of Jewish ecclesiastical law. Within the past few years two synods

have been held, avowedly for this purpose, one at Leipzig, attended chiefly by European Jews, and the other at Philadelphia, attended exclusively by American Jews. The proposition to be considered at the coming conference is to call a synod which shall represent the Jews all over the world.

Since the destruction of the Temple and the dispersion of the Jews there has been no regular priesthood nor any recognized ecclesiastical authority, except such as was assumed by the chief rabbis of the various communities, who frequently differ among themselves. Such changes and modifications as have been made in the Jewish ritual or the Jewish law have been introduced by the various communities on their own responsibility, and are not recognized by the Jews generally. Therefore, if such a synod as it is proposed to call could be convened, it would have a powerful effect upon the condition of the Jews everywhere, and it might result in the establishment of some central recognized ecclesiastical authority which would restore to the synagogue the discipline that it now lacks. Even the most orthodox Jews would pay respectful attention to the opinion of such a body, and, indeed, they are in favor of calling the synod. Mr. M. S. Isaacs, the President of the American Board of Jewish Delegates, says in a recent report:

There is a choice between an exposition by skillful, learned, competent, authoritative teachers, expounders, and judges of the ecclesiastical law, and the capricious, unreliable, ephemeral decisions of the mere officials in a particular territory, town, or congregation. The latter method is seen in its full extent in America. . . . Such a representative synod, aiming to strengthen Judaism by the recognition of current forces and agencies, by the education and guidance of the general body, without interfering with individual liberty or congregational independence within its spere, would be an intense relief after that groping for a settlement of vexed questions, which has in despair turned in every direction for the counsel and example, and found no resource save in the untrained and deceptive public opinion of a congregation rarely fortunate in a minister at once educated and practical, versed in the law and able to calculate the effect of a novel interpretation, or a conscious departure from an existing ordinance."

When the Czars responded with suspicion towards the Jews of Russia (whom the English Zionists had asked to sponsor attacks on Persia and Turkey, and later on the Czars, at least since the days of David Ahoy, in order to secure Palestine for the Jews), Rothschild feigned indignation and published his "Memorial of the Jews in England to the Czar of Russia" in 1882. The Chicago Daily Tribune reported on 19 February 1882 on page 5,

"THE JUDENHET ZE.

Text of the Memorial of the Jews in
England to the Czar of Russia.

The following is the full text of the memorial of the Jews of England which was handed to Prince Lobanoff for transmission to the Emperor of Russia, but which the Prince declined to transmit, in accordance with instructions from his Government:

' To his Imperial Majesty Alexander III., Emperor of All the Russias: The humble memorial of the Jews of England on behalf of the Jews of Russia. May it please your Imperial Majesty, a grievous cry of suffering has reached us from our brethren in faith in many parts of your Majesty's great empire. For the past nine months large numbers of your Majesty's Jewish subjects, especially those residing in the southern provinces of your Majesty's dominions, have been the victims of serious civil outbreaks. The security of life and property, so many years enjoyed by them, has vanished. Murder, rapine, and pillage have taken its place. The most terrible deed of violence have been perpetrated on helpless women and children. Unarmed and unoffending men have become a prey to the fury of a brutal mob. The survivors, scarcely more fortunate than the slain, live only to find their homes devastated or burned, their fortunes wrecked, and their means of subsistence gone.

'Great, indeed, is our horror at these atrocities, but greater still, we feel certain, must be your gracious Majesty's pain and indignation at the sufferings thus inflicted on thousands of your subjects.

'Until last year Jews and Christians throughout your Majesty's empire lived on terms of amity rarely, if ever, disturbed. No act of the Jews has been committed to warrant the interruption of the friendly attitude of their neighbors or the goodwill of their rulers. Your Jewish subjects love and honor your Majesty, and in their homes and synagogs pray for your welfare. They respect the laws and pay the State its just dues. They serve your Majesty in peace and war, even without hope or chance of promotion, and willingly lay down their lives for the country that has given them birth, and that has hitherto protected them. In truth, they are commanded by our sacred books to promote the welfare of the land which shelters them, to obey its laws, to honor its rulers, and to love as themselves their neighbors, though differing in faith; and the Israelites, acting in conformity with those precepts, are innocent of cause for the oppression that has befallen them.

'We have reason to believe that in most cases it has not been the honest, law-abiding neighbors of the Jews who have originated or perpetrated these lamentable excesses, but professional agitation from a distance, acting upon the turbulent and revolutionary spirits, the enemies of law, loyalty, and order. No better proof of this can be afforded than the fact that the ringleaders have in many localities, with an audacity and shamelessness unparalleled in history, traitorously used the august name of your Majesty as a warrant for

their infamous projects, and have published a forged ukase purporting to authorize the general spoliation of the Jews.

'But we fear the cup of affliction of our brethren is not yet full, for the future appears even blacker than the past. For now the enemies of our brethren seek to palliate the atrocities that have been perpetrated, falsely declaring the Jews to have merited their persecution by their own misconduct, by their odious mode of trading, and by their having overreached their neighbors; and these enemies endeavor to induce the Government of your Majesty to impose upon all Israelites such new restrictions as to residence, occupation, and education as will not only prevent their fairly competing with their Christian fellow-subjects, but will practically prevent their becoming useful citizens and servants of the State, and will even debar them from earning their subsistence.

'We have heard with alarm and grief that commissions have been issued with instructions couched in terms of opprobrium and hostility, teeming with charges, assumed, but not true, which would render impossible any result favorable to the Jews. The worst effects are, therefore, apprehended. Even in Poland, where the Israelites have ever dwelt on terms of good fellowship with their neighbors, and where, until the lamentable event of last month, they have always enjoyed immunity from outrage of any kind, like commissions have been issued with similar instructions, so that everywhere throughout your Majesty's dominions the pop lace seems to imagine that it has the Imperial sanction for its ill-treatment of our brethren, an idea which we are convinced could never have been, however faintly, conceived by the benignant and humane spirit of your Majesty.

'Already deplorable results have ensued from the terms in which these commissions have been issued. For many local authorities, in anticipation of the reports of the commission, have put in force certain ancient laws of domicile, which had fallen into desuetude, and have forcibly driven the Jews, still smarting from their recent calamities, away from the towns and villages which they have so long been permitted to inhabit; while others, perhaps a little less inhuman, have allowed them to remain only on condition of their being pent up within the limits of their ancient ghettos.

'With regard to the imputations that have been made upon your Majesty's Jewish subjects, we humbly submit to your Majesty that whatever exceptional social position they may occupy, or whatever failings may be charged to some of them, these are due mainly to the exceptional laws to which they have been so long subjected.

'If, in some places, undue activity has characterized their conduct in

certain trades and occupations, we believe it to be because other means of earning a subsistence have been denied them, because they have been too

crowded in particular localities, and have, therefore, experienced the greatest difficulty in gaining a livelihood.

'We feel certain that if the special laws affecting the Jews were abolished their exceptional status, social and civil, would come to an end. Complaint would no longer be heard of their undue commercial and economic activity operating to the detriment of others if the Jews were suffered to disperse themselves at will so as to become merged amid their fellow-subjects instead of being concentrated, to the injury of themselves and others, in overcrowded hives of industry.

'Here in England, where perfect civil and religious equality has been granted us, we English Jews can bear testimony to the happy results effected by such complete emancipation. Here all those restrictions — civil, commercial, and educational — which formerly oppressed us have happily been removed, and, as a result, Jew and Christian here live and work side by side on terms of mutual respect and good fellowship, engaged in friendly rivalry, which stimulates public industry and adds to the common weel.

'And so, sire, may it be in the mighty Empire whose destinies you wield with wisdom and enlightenment. For, as the late Emperor, your father, of sainted memory, rendered his name immortal as emancipator of millions of serfs, even so it may be your Mejesty's high destiny to give life and protection to those now trembling on the verge of destruction, to give equal rights to the millions of your loyal Jewish subjects, who in their dread emergency look up to you, sire, Emperor and father of your people, only for leave to live with home and hearth secure from violence.

'Humbly do we present this memorial to your Majesty on behalf of our brethren in the name of humanity — the foundation of all religion; in the name of justice — the heritage of all; in the name of mercy — the prerogative of Imperial power.

'And we shall ever pray that the Supreme King or Kings may bless the efforts of your Majesty for the glory of your mighty Empire and the well-being of your subjects, and that He may grant your Majesty a long, and prosperous, and happy reign.

'Signed, on behalf of the Jews of England, this 19th day of January.

'N. M. de Rothschild."

British Jews organized for centuries to destroy Russia and Turkey. They set forth their plans in countless books and articles, which concomitantly called for the "restoration of the Jews to Palestine" and the annihilation of the Russian and/or Turkish "anti-Christs". Jews were behind the revolts in those lands in the Twentieth Century, which gutted their empires, cultures and their futures. Jews in general considered Gentiles to be subhuman animals, and not their Hebrew "neighbors", and

thus Russians were not protected by Jewish law in the sense which Rothschild alleged. In addition, many Jews considered Slavs to be lower than Aryans, and thus further beneath the contempt many Jews had for Gentiles in general. Contrary to Rothschild's assertions, Jewish tribalism, racism and corruption did indeed continue after Jewish emancipation and became most manifest when Jews were accorded the greatest freedom after the Bolshevik Revolution and took advantage of their liberty as an opportunity to slaughter Gentiles en masse. Most tellingly, when Russian Jews sought to emigrate to England and America, it was English and American Jews who most strongly opposed their emigration, realizing better than anyone else how tribal, racist and corrupt Russian and Galician Jews could be.

The Zionist financiers were so successful at making it appear that Great Britain was acting out of its own best interests by inserting itself into the Turkish Empire, and not acting pursuant to the instigation of the Zionists; that many came to conclude that the Balfour Declaration materialized out of British interests. Ironically, this backfired on the Zionists, and some sectors of the British Government were reluctant to give up Palestine to the Jews, while others were reluctant to incite the French to war by interfering with French interests in the region of "Syria" — all of which frustrated the Zionists' efforts to steal the land from the Palestinians after the First World War, and which very nearly led to a Second World War in the early 1920's. The London Times reported on 29 June 1920 on page 15,

"THE P OPE AND ZIO NISM.
ACRIMONIOUS ITALIAN COMMENT.

(FROM OUR OWN CORRESPONDENT.)

ROME, June 27.

Sir Herbert Samuel, High Commissioner to Palestine, who left Rome last night, visited both the King and the Pope. His visit to the Pope has attracted a certain amount of attention, as it was bound to do.

The Tempo comments acrimoniously on British policy in Palestine, saying that England merely supported Zionism in order to find an excuse for establishing herself there, where she had no other excuse to be. But the Tempo has never been anything but anti-British. The article finishes by asking whether Sir Herbert Samuel attempted to assure the Pope that fears inspired

by Zionism were unfounded, and whether he is likely to have succeeded.

Certainly the Vatican has been nervous about Zionism, and certain utterances have given it cause to be. But there is every reason to believe that Sir Herbert should be able to still these fears by proving them to be unjustified."

This was, however, a minor obstacle for the Rothschilds when compared with the

fact that most Jews did not wish to live in Palestine and did not have the obscenely racist mindset of the political Zionists. The London Times reported on 17 June 1918 on page 5,

"FUTU RE OF PALES TINE.

OPPOSITION TO ZIONISM.

The ideals of the League of British Jews in regard to the future of Palestine as distinct from those of the Zionists were expounded by Dr. Israel Abrahams, of Cambridge, at Wigmore Hall yesterday.

What divided the League from the Zionists, he said, was that the former could not assent to the setting up in Palestine of a State composed exclusively of Jews. They maintained that, whatever the government, the State should be absolutely free from any racial or religious test. Citizenship and nationality had nothing to do with religion. As to the Jews outside, the League could not assent to the statement that they constituted a nation. They belonged to many nations, and could neither control Palestinian politics nor be controlled by them. The Jews of the world were not united, but divided by nationality, and now were actually fighting each other. The Palestine of the future was for the Jews who desired to live there, and for those who wished to escape from countries where they had no home.

In a discussion which followed, some opposition to the lecturer's point of view was shown, and one speaker asserted that the League had hindered the colonization of Palestine."

The tribalism of Rothschild is apparent not only in his covert designs to destroy Russia, and to use English treasure and lives to achieve this end, not only in the fact that he felt a tribal kinship with the Jews of Russia and rushed to defend them, but in his statement that even after the Jews had been emancipated in England they were at perpetual war with the Christians,

"Here all those restrictions — civil, commercial, and educational — which formerly oppressed us have happily been removed, and, as a result, Jew and

Christian here live and work side by side on terms of mutual respect and good fellowship, engaged in friendly rivalry, which stimulates public industry and adds to the common weel."

How did the Rothschilds gain the wealth which fed their arrogance? In part by stealing from the English, who had granted the Jews freedom and who had allowed the Jews to institute a central banking system. This Jewish theft of British treasure took place at a time when England was at war. That was how the Rothschilds repaid English generosity. It was the Rothschilds' method of "friendly rivalry" with the

Christians. If the Christians had responded in unkind, the Jews would have been wiped out in a very short time. Perhaps the English example gave the Czar pause.

Concerned that the Rothschilds were moving into America during the Civil War, after having largely ruined the markets of Europe by plundering Europe's wealth, on 2 June 1 867 on page 3, The Chicago Tribune told part of the story of the Jewish war profiteers and cheats, the Rothschilds of their day. It was one of many stories the Tribune ran, which exposed the Rothschilds:

"THE H OUSE OF ROTHS CHILD.

Its Origin and History — The 'Red Shield' — The Power and Wealth of the Rothschilds — Their Operations with American Bonds — The Rothschilds and the Pope.

(Frankfort Correspondence of the Boston Journal.)
THE RED SHIELD.

Come with me to the eastern part of the city — the old town — where you will discover scarcely a sign of modern architecture. The streets are narrow; the houses lean toward each other from opposite sides of the way, as if they were friends about to fall into each other's arms. It is the Jews' quarter. The door-ways are crowded with women and children — all bearing the unmistakable features which, the world over, characterize this historic people — rejected of God, despised of men, scattered everywhere, yet retaining their nationality, endowed with a vitality which has no parallel in the human race.

We turn down the Judengasse, the Jew's alley, from the chief thoroughfare of the modern town. In this street, 124 years ago, lived a dealer in old clothes who had a red shield for a sign, which in German reads Roth Schild. It was in 1743 that a child was born to this Israelite. The name given to the boy was Anselm Meyer, who also became a clothes dealer and a pawn broker, succeeding to the business of his father. By degrees he extended his business, lending money at high rates of interest during the wars of the last

century, managing his affairs with such skill that Prince William the Landgrave made him his banker. When Napoleon came across the Rhine, in 1806, this clothes dealer was directed to take care of the treasures of the Prince, amounting to twelve million dollars, which he invested so judiciously that it brought large increase to the owner, and especially to the manager.

This banker died in 1 8 12, leaving an estate estimated at $5,000,000 — not a very large sum these days — but he left an injunction upon his five sons, which was made binding by an oath given by sons around his death-bed, which has had and still has a powerful influence upon the world. The sons bound themselves by an oath to follow their father's business together, holding his property in partnership, extending the business, that the world

might know of but one house of the red shield! (Rothschild.)

The sons were true to their oath. Nathan went to Manchester, England, as early as 1797, but afterward moved to London. Anselm remained at Frankfort, James went to Paris, Solomon to Vienna, and Charles to Naples, the five brothers thus occupying great financial centres. Nathan, in London, amassed money with great rapidity, and the same may be said of all the others, the wars of Napoleon being favorable to the business of the house. Nathan went to the Continent to witness the operations of Wellington in his last campaign against Napoleon, prepared to act with the utmost energy, let the result be as it might. He witnessed the battle of Waterloo, and, when assured of Napoleon's defeat, rode all night, with relays of horses, to Ostend; went across the channel in a fishing smack — for it was before the days of steam — reached London in advance of all other messengers, and spread the rumor that Wellington and Blucher were defeated. The 20th of June in that memorable year was a dismal day in London. The battle was fought on the 18th. Nathan Meyer, of the house of Red Shield, by hard riding, reached London at midnight on the 19th. On the morning of the 20th, the news was over town that the cause of the allies was lost, that Napoleon had swept all before him. England had been the leading spirit in the struggle against Napoleon. The treasury of Great Britain had supplied funds to nearly all of the allied Powers. If their cause was lost what hope was there for the future? Bankers flew from door to door in eager haste to sell their stocks. Funds of every description went down. Anselm Meyer was besieged by men who had funds for sale. He too had stocks for sale. What would they give? But meanwhile he had scores of agents purchasing. Twenty four hours later Wellington's messenger arrived in London; the truth was known. The nation gave vent to its joy; up went the funds, pouring, it is said, five million dollars into the coffers of this one branch of the house of the Red Shield!

Though Frankfort is comparatively a small city, though it has no imperial court, it is still a great money centre, solely because that here is the central

house of the Rothschild and other bankers.

The House of the Red Shield is the greatest banking house of the world — the mightiest of all time. Its power is felt the world over — in the Tuileries of Paris, in the ministerial chamber of Berlin, in the imperial palace at St. Petersburg, in the Vatican at Rome, in the Bank of England, in Wall street, State street, and by every New England fireside. The house of the Red Shield, by the exercise of its financial power, can make a difference in the yearly account of every man who reads these words of mine! Though Anselm Meyer has been half a century dead; though several of his sons have gone down to the grave — the house is the same. The grand-children have the spirit of the children. The children of the brothers have intermarried, and it is one

family, animated by a common purpose, that the world shall know only one red shield.

AMERICAN BONDS.

The house, at an early stage of the American war, took hold of the United States bonds. Germany had confidence in America. England strove for our ruin, but the people of the Rhine believed in the star of American liberty. Fifty years of peace had been long enough to bring wealth to this land, and so with every steamer orders were sent across the Atlantic for investment in American securities. It is supposed that Germany holds, at the present time, about three hundred and fifty millions of United States bonds, and it is said that there have been no less than fifty million dollars profit to the bankers of Frankfort on American securities since 1863!

The great banking houses here make little show. The transactions of the Rothschilds amount to millions a day, and yet the operations are conducted as quietly as the business of a small counting house. You can purchase any stock here. Passing along the street I noticed bonds of the State of California — of several American States — of the United States — bonds in Dutch, Russian, Turkish, Arabic, Spanish, Italian, French — bonds of all lands — of States, cities, towns and companies. The reports of the Frankfort exchange are looked at by European bankers with as much interest as that of London or Paris.

Erlanger, the banker who negotiated the rebel cotton loan, and who fleeced English sympathizers with the South out of fifteen million dollars, has a house here, he has just now taken hold of the new Tunisian loan, but his management of the rebel loan has brought discredit upon his house.

The power of the Red Shield was felt by Prussia last summer. The Prussian Government demanded an indemnity of great amount, twenty-five

million dollars, I believe, from the city of Frankfort. The head of the house of the Red Shield informed the Count Bismark that if the attempt was made to enforce that levy he would break every bank in Berlin; that he had the power to do it, and that he should exercise the power. Prussia had won a victory at Konnigratz; but here, in the person of one man, she had met an adversary who had the power to humble her, and she declined the contest. A much lower sum was agreed upon, which was paid by the city.

THE ROTHSCHILDS AND THE POPE.

For fifteen centuries the Jews have been cursed by the Pope, and persecuted by the Roman Church. There is no more revolting chapter of horrors in history than that of the treatment of the Jews at the hands of the Pontiffs. In all lands where the Roman religion is dominant the children of Israel have been treated with barbaric rigor — allowed few privileges, denied all rights, looked upon as a people accursed of God, and set apart by divine

ordination to be trampled upon by the church. In Rome, at the present day, the Jews are confined to the Ghetto; they are not allowed to set up a shop in any other part of the city; they cannot leave the city without a permit; they can engage only in certain trades; they are compelled to pay enormous taxes into the Papal treasury; the are subject to a stringent code of laws established by the Pope for their special government; they are imprisoned and fined for the most trivial of offences. They cannot own any real estate in the city; cannot build or tear down or remodel any dwelling or change their place of business, without Papal permission. They are in abject slavery, with no right whatever, and entitled to no privileges, and receive none, except upon the gracious condescension of the Pope. In former times they were unmercifully whipped and compelled to listen once a week to the Christian doctrine of the priests. But time is bringing changes. The Pope is in want of money; and the house of the red shield has money to lend on good security. The house is always ready to accommodate Governments. Italy wants money, so she sells her fine system of railroads to the Rothschilds. The Pope wants money, and he sends his Nuncio to the wealthy house of the despised race, offers them security on the property of the church, the Compagna, and receives ten million dollars to maintain his army and Imperial State. That was in 1865. A year passes, and the Pontificial expenditures are five million more than the income, and the deficit is made up by the Rothschilds, who take a second security at a higher rate of interest. Another year has passed and there is a third great annual vacuum in the Papal treasury of six million, which quite likely will be filled by the same house. The firm can do it with as much ease as your readers can pay their yearly subscription to the weekly Journal. When will the Pope redeem his loan at the rate he is going? Never. Manifestly the day is not far distant when these representatives of the persecuted race will have all the available property of the Church in their possession. Surely time works wonders."

Russians had many reasons to suspect Russian Jews, who were pledged to retaliate against Russian Gentiles for the persecutions they had faced, most of which resulted from Jewish leadership's desire to segregate Jews from the Goyim in order to preserve the "Jewish race", the power of the Rabbis, and to chase Jews to the "New Jerusalem" of America. The Chicago Daily Tribune wrote on 21 July 1878 on page 13,

"BEAC ONSFIELD'S L UCK.

Bismarck's Hand Disclosed in the
Workings of the Congress

307 The Jewish Genocide of Armenian Christians

at Berlin.

How the Jew Bankers Revenged

Themselves for Insults to Their

Race.

Correspondence New York Graphic.

London, July 6. — All hail, Beacons field!

He is the hero of the hour. He is looked upon by all loyal Englishmen as the pivot on which has turned all the deliberations of the Berlin Congress. But is this the correct view?

Not at all. England's triumphs at Berlin are simply incidents in the 'streak of luck' which has marked the career of this great political adventurer.

I am enabled to furnish the Graphic with the first true account of the recent moves on the chess-board of European politics.

The result of the Congress may be briefly stated as the complete humiliation of Russia. True, she receives Batoum, with conditions that render the concession practically valueless. True, she regains her little strip of Bessarabia that had been given to Roumania, and she is permitted to retain

Kars. But it is her rivals who have secured the material advantages at the Congress, and, worse than all, it is England, her special rival, who has been made the chief recipient of the fruits of Russia's expenditure of blood and treasure.

It is now certain — it will be published in the journals and confirmed in Parliament ere this letter is 1 ,000 miles on its way to you — that England is to have Cyprus as her own, and is to acquire a protectorate of the whole of Asiatic Turkey, with practically illimitable possibilities of the extension of trade in the Levant and down the Valley of the Euphrates. Egypt is virtually hers; the Suez Canal is absolutely in her control.

Russia has acquired neither facilities for the extension of her trade nor territory; and she has lost all the prestige acquired by the war.

What does this mean?

The answer to this question involves three names — Rothschild, Bismarck, Andrassy.

First, as to Rothschild. The sympathy of the Hebrews all over the world has been with Turkey and against Russia. Russia, in the nineteenth century, has oppressed and persecuted the Jews with the most bitter and malignant cruelty. The hatred of the Greek Church for the Jews to-day is as intense as was that of some of the bigoted Catholics in the Middle Ages for that long suffering and persecuted race. The success of the Russian arms against Turkey filled the Jews with indignation and alarm. The Turks in their rule in Europe and in Asia have been tolerant alike to Christian and to Jew; it may

be said they have been forced to award this tolerance; but it was not in violation of their faith nor of the will of their great Prophet, for to this day there exists the authenticated manuscript of the famous decree of Mohammed, in which he commands the faithful to abstain from persecuting and to treat charity and kindness the Jews and Christians dwelling under their rule. But, against the personal wishes of the Czar, the blind and bitter hatred of the Russians for the Jews continually manifests itself, and their persecution of the chosen people has never ceased.

Russia was forced to make great pecuniary sacrifices to keep her armies in the field; she taxed her monetary resources to the utmost; and when the San Stefano treaty had been negotiated and the question of war or peace hung trembling in the balance, she found to her dismay that if she ventured upon a war with England she must reckon with a potent foe, of whose existence she had hitherto been disdainful, if not ignorant.

This foe was the most powerful element in Continental Europe.

All bankers are not Jews. But the Hebrew element among the money-lenders and money-masters of Europe is so widespread and so powerful that it was easy for it to effect combinations by which Russia was shut out from the privilege of borrowing money to continue to renew her march of conquest.

She tried to borrow in England — no money! She sought to effect a loan in Paris — no money! She intrigued through her most skillful agents in all the minor Bourses of Europe — not a rouble could she obtain. And now, as you will probably learn in a few days, she is in such desperate financial straits that, as a last resort, she is about to call upon her patriotic subjects — if she has any — to put their hands in their pockets and lend her their own money, — if they have any, which is doubtful.

Yes ! In the very hour of Russia' s military triumph, when, flushed with her dearly-bought victories, and with the Sultan willing to prostrate himself as a vassal at her feet, the despised and persecuted Israelite was able to say to the Czar: 'Thus far and no farther!'

It was not England who forced Russia to appear before the Berlin Congress, and submit to a revision of her extorted treaty with Turkey.

Russia was forced into this humiliation by the Jew bankers of the world.

Once in the Congress, Gortschakoff and Schouvaloff found to their dismay and horror that they were contending single-handed against all Europe.

Bismarck proved to be the arch enemy of Russia in the Congress, the master-spirit who formed the combination to humiliate her by the Treaty of Berlin after her victories more than she had been humiliated by the Treaty of Paris after her defeats.

309 The Jewish Genocide of Armenian Christians

Now for a State secret, hinted at in various ways, but which has never come to light in any official form, and the details of which cannot be fully known until after Kaiser William and Prince Bismarck are dead.

Bismarck, with true statesmanlike prescience, detests Russia. Russia is a military power of incalculable possibilities, capable, perhaps, in time, of overrunning and conquering all Europe. A war that would increase the military prestige or augment the territorial domain of Russia, Bismarck regarded with alarm and indignation.

Why, then, did he not put an end to the Russian and Turkish war?

The answer is — Kaiser William.

The German Emperor is swayed by his personal affections and his dynastic prejudices. The old gentleman never had much political sense. He supposed his personal honor was pledged to Russia. The Czar had not interfered with Prussia in her wars with Austria and France. He, then, should not interfere in Russia's contest with Turkey. Bismarck had been quite willing to have an amicable understanding with Russia as regarded Austria and France; but he had no intention of permitting Russia to gain a military and territorial predominance that might overshadow Germany.

Thus it was Bismarck who formed the combination that robbed Russia of the fruits of her great victories.

How did he effect this? Here comes in the third name — Andrassy.

The Prime Minister of Hungary, be it remembered, is a Hungarian statesman. Blood with him, also, is thicker than water. He remembers that, when Hungary had German- Austria at her feet in 1848, Russia sent 60,000 troops to the aid of Austria, turned the tide of victory, and crushed out forever the hopes of Hungary for independent neutrality. The hated Slav was thus used to overcome the legitimate and patriotic aspirations of Hungary.

I state upon the best authority that, in the conferences held in the beginning of the late war by Bismarck and Andrassy, the scheme was concocted which culminated in the yet unsigned Treaty of Berlin. It was in these conferences determined that Russia should be despoiled of the fruits of her victories. One of the results is seen in the virtual annexation of Bosnia and Herzegovina by Austria, and the great strengthening of that Power thereby.

Here, then, is the key to the mysteries of the Congress of Berlin. Rothschild, the representative of the Jews, closing the Bourses Europe against Russia; Bismarck, intent on the purpose of curbing and manacling the giant of the North in the interests of Western civilization; Andrassy paving off Russia for the injuries inflicted on Hungary in 1 848, and turning her victories into Dead Sea fruit, — pleasant to the sight, but turning to ashes upon the lips.

But how about Disraeli — Beaconsfield? Is he not the real hero of this

great dama? Not at all.

True, again, blood with him is thicker than water; and undoubtedly he

placed himself in relation with the Jewish money-kings to effect the humiliation of Russia. True, he withdrew the timid and hesitating Lord Derby at the right moment, and put the courageous Marquis of Salisbury in his place. But the cession of Cyprus to England, and investing her with protectorate of Asiatic Turkey, was really the work of Bismarck.

Cyprus should have been given to France. The trade of the Levant properly belongs to her and to Italy more than to England. But Bismarck, in view of the prejudices of his own people, — not that he shares these prejudices, for he is a true statesman, but merely out of deference to these narrow hatreds and dislikes, — was compelled to permit England to take what really belongs to France, and by doing this he has crowned with a new chap let the brow of that strange personage, the novelist and the political adventurer who is now Premier of England, who will certainly become a Duke, and who is possibly destined — as gossip will have it — to still further honor, to wear the Royal robes of Prince Consort and to occupy the long vacant bed of 'Albert the Good.'"

Bismarck followed the advice of, and was at the mercy of, Jewish bankers. As part of the Bolsheviks' controlled opposition, Hitler also argued that Pan-Germany could save Western Civilization from Pan-Slavism and Bolshevism. He expected England's support in this posture. Again and again, from Napoleon onward, Russia was attacked by Western Europe, and the central issue was the Jews. Whether the pretext was to rescue them, or to attack them, the results were to gain control of the Holy Land from Turkey and to use the Jews of Russia to take and to occupy it — then to use the Russian Jews as a slave labor force to construct palatial estates for wealthy Western Jews.

G & C Merriam believed that Bismarck was himself a Jew, and they expressed this belief, perhaps not coincidently, in the context of Disraeli and Rothschild. The Chicago Tribune published the following article on 13 March 1872 on page 3:

"THE DI CTIONARY QUE STION.
To Jew, a Verb — Jesuitical — Card from
the Merriams.

To the Editor of the Springfield (Mass.) Republican:
Some few days since you commented upon the course of the dictionaries in regard to 'jew' and Jesuitical.'

In a recently issued circular of ours, which we hand you herewith, replying to certain strictures upon Webster's definitions of political terms, you will notice the ground the dictionary professes to take in regard to

opprobrious and offensive appellations, that of strict impartiality. It is an error

of judgment, and not of intention, if that position is not maintained in regard to two words in question. Some few weeks since a respected business acquaintance, Mr. Solomons, of Washington, a Jew, wrote us complaining, in substance, that the use of 'jew, verb, active, to cheat or defraud; to swindle,' in Webster, was unjust and unauthorized; — that is, that it wronged his people, and was unsanctioned by good usage. An examination by us disclosed the fact, after a careful collation, that the word as a verb, in any sense, does not appear in any dictionary ever published in England, so far as we have the means at hand of ascertaining. It is not found in Bailey, Johnson, Richardson, Walker, Reid, Smart, Ogilvie, Knowles, etc. The inference seems fair that the word has no recognized use out of this country. It is found in none of the earlier editions of Webster, and first appears in the present. Our attention is now originally called to it, and how it found its way with us, we know not. We fear it must have been drawn from Worcester, where we first find it. Then, as to popular or recognized usage; we do not recall ever seeing it employed in literary composition, — rarely, if ever, to have heard it used colloquially. In these circumstances it seemed due to truth, to our correspondent, and to literary impartiality, to adopt the course pursued.

You allude to it as a 'Shakspearean word.' Whilst we think the masterly delineation of Shylock the Jew, in the Merchant of Venice, by Shakspeare, thus attaching this offensive characteristic, as a national trait, to the Jewish race, (and a writer of fiction, in a strongly-drawn character, is usually understood as justified in a very considerable exaggeration), if not first, yet most strongly, fastened this feature of a sharp bargainer upon the poor Hebrew, yet we believe you will nowhere find 'jew,' as a verb, employed by him. We speak only from memory, but such is our strong conviction. Sir Walter Scott, in Ivanhoe, more justly and more naturally, because giving a mixed character, presents, in Rebecca the Jewess, one of his loveliest female portraits, and Isaac her father has noble as well as mercenary traits.

Injustice, perhaps, is done to the Jewish race, by not sufficiently considering the past and current conditions of their national, or rather race existence; while the noble traits which characterized them whilst the chosen people of the Lord, and which still exist, are forgotten or overlooked. Who ever heard of one depending upon public charity, or uncared for by his race? Two circumstances seem to have combined to make them a trading people. The severest civil disabilities, until quite recently enforced against them in nearly all lands, frequent banishments, and the bitterest persecutions, have prevented permanent settlements, and agricultural or mechanical pursuits. They must stand ready to depart at a moment's notice, and a life of traffic seemed their only resource. Men, with beautiful, if misplaced faith (yet

eminent Christian scholars, in the light of prophecy, look to their final restoration to Palestine, with something of its pristine glory), they believe

they are but strangers and pilgrims in all other lands, and are to find rest only in their own.

The founder of Christianity was himself a Jew, and the race are 'Israelites, to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.' Should we not hesitate, on this ground alone, about applying an epithet to the race of somewhat doubtful propriety? So far as our personal observations goes, the Jews are much like other men, neither essentially better, nor worse. Certainly, we have known excellent people among them. One of the most prominent booksellers of Philadelphia a few years since was a Jew, and liberal and equitable in his dealings. Although with Christian partners, the store was invariably and closely closed on Saturdays, (on Sunday's likewise), thus involving much business sacrifice and negativing, certainly, inordinate mercenary views, and so presented a marked aspect on the thronged thoroughfare of Chestnut street. Rothschild, the banker, Disraeli, the statesman (we have the impression Bismarck, the Prussian Premier), all Jews, certainly give evidence of extraordinary intellectual powers, not coupled with unennobling traits. The isolated distinctive existence of the Jewish race, thus secured by Providential causes, as well as by their own religious faith and rites, while yet they mingle without commixing with all people, assures, wonderfully, the fulfillment of prophecies uttered more than twenty centuries ago, and it thus a marked proof of the truth of revelation.

We have but a few words in regard to 'Jesuitical' In preparing for the revision of the dictionary, we applied, through a Roman Catholic friend, to the late Archbishop Hughes of New York, then at the head of the Catholic prelacy in this country, as to the person of highest scholarship in that Church to whom we could intrust the revision and preparation of Roman Catholic terms. He introduced us to Dr. O'Callghan of Albany, by whom that revision was made. These, of course, were subsequently submitted to President Porter, the editor-in-chief, and as left by him now appear in the dictionary. Jesuitical, as now defined, meets the approval of the scholars and dignitaries of the Catholic Church, who accord to it, as employed in popular use, the signification given in the dictionary, which is also accepted by Protestants. This use in neither colloquial nor local, like 'jew,' but is employed by the best writers and speakers, and so has long been. Intelligent men, of whatever faith do not take umbrage at this, and if others do, it is from want of a proper understanding of the province of the lexicographer. Loyola, the founder of the order, as have, presumably, those since connected with it, probably claimed

that a 'higher law' in divine and religious obligation, was paramount and superior to civil rule and rulers: and hence justified to themselves measures to thwart the latter, unjustifiable on any other supposition. Hence their

practices, and the word growing out of them. As with Jews, there might be some sacred associations with the word Jesus, Jesu-itical, to make undesirable the use of the term in an offensive sense, yet the usage seems too well established to be changed. Do we meet your difficulty?

G. & C. Merriam."

How did Disraeli and Rothschild, both of whom were Zionists, skirt the laws of England and purchase the Suez with Rothschild's credit? Legend had it that the Rothschilds had demonstrated that they could break the Bank of England at any time. The Chicago Daily Tribune published the following article on 21 February 1877, on page 2,

"NAT HAN ROTHSCH ILD.

His Little Scrimmage with the Bank of England.

Somewhere near a score of years ago, I think, I read the story, then fresh. It has been recalled to my mind by its telling in my presence to an English gentleman, who assured us that he could personally vouch for its truth, he having had business with the old lady of Threadneedle street while the transaction was in progress; and, from this assurance of an eye-witness, I deem the thing worth repeating. I think I remember it as it was told to me.

A bill of exchange, for a large amount, was drawn by Anselm Rothschild, of London. When the gentleman who held it arrived in London, Nathan was away, and he took the bit of paper to the Bank of England, and asked them there to discount it. The managers were very stiff. With haughty assurance they informed the holder that they discounted only their own bills; they wanted nothing to do with the bills of 'private persons.' They did not stop to reflect with whom they had to deal. Those shrewd old fellows in charge of the change of the realm should have known and remembered that that bit of paper bore the sign manual of a man more powerful than they, — more powerful because independent of the thousand- and-one hampers that rested upon them.

'Umph! ' exclaimed Nathan Rothschild, when the answer of the bank was repeated to him. 'Private persons! I will give those important gentlemen to know with what sort of private persons they have to deal!'

And then Nathan Rothschild went at work. He had an object in view, — to humble the Bank of England, — and he meant to do it. He sent agents upon the Continent, and through the United Kingdom, and three weeks were spent in gathering up notes of the smaller denominations of the bank's own issue. One morning, bright and early, Nathan Rothschild presented himself at the bank

at the opening of the teller' s department, and drew from his pocketbook a five pound note, which he desired to have cashed. Five sovereigns were counted out to him, the officers looking with astonishment upon seeing the Baron Rothschild troubling himself personally about so trivial a matter. The Baron examined the coins one by one, and, having satisfied himself of their honesty in quality and weight, he slipped them into a canvas bag, and drew out and presented another five pound note. The same operation was gone through with again, save that this time the Baron took the trouble to take a small pair of scales from his pocket and weigh one of the pieces, for the law gave him that right. Two — three — ten — twenty — a hundred — five hundred pound notes were presented and cashed. When one pocketbook had been emptied another was brought forth; and when a canvas bag had been filled with gold it was passed to a servant who was in waiting. And so he went on until the hour arrived for closing the bank; and at the same time he had nine of the employes of the house engaged in the same work. So it resulted that ten men of the house of Rothschild had kept every teller of the bank busy seven hours, and had exchanged somewhere about £22,000. Not another customer had been able to get his wants attended to.

The English like oddity. Let a man do something original and piquant, and they will applaud even though their own flesh is pricked. So the people contrived to smile at the eccentricity of Baron Rothschild, and when the time came for closing the bank, they were not a tenth part so much annoyed as were the customers from abroad, whose business had not been attended to. The bank officials smiled that evening but —

On the following morning, when the bank opened, Nathan Rothschild appeared again, accompanied by his nine faithful helpers, this time bringing with him as far as the street entrance four heavy two-horse drays, for the purpose of carting away the gold, for to-day the Baron had bills of a larger denomination. Ah, the officers of the bank smiled no more, and a trembling seized them when the banker monarch said, with stern simplicity and directness:

'Ah, these gentlemen refuse to take my bills. Be it so. I am resolved that I will keep not one of theirs. It is the house of Rothschild against the Bank of England!'

The Bank of England opened its eyes very wide. Within a week the house of Rothschild could be demanding gold it did not possess. The gentlemen at the head of affairs saw very plainly that in a determined tilt the bank must go to the wall. There was but way out of the scrape, and they took it. Notice was at once publicly given that thenceforth the Bank of England would cash the bills of Rothschild as well as its own! — Exchange."

Under the heading "Foreign Articles", the following statement appeared in Niles ' Weekly Register, Volume 17, Number 427, (13 November 1819), p. 169,

"Mr. Rothschild, the great London banker, indignant at the persecution of his Jewish brethren in Germany, has refused to take bills upon any of the cities in which they are persecuted; and great embarrassments to trade have been experienced in consequence of his determination. «®Tt is intimated that the persecution of the Jews is in part owing to the fact, that Mr. Rothschild and his brethren were among the chief of those who furnished the 'legitimates,' with money to forge chains for the people of Europe."

Not only could no nation claim to be a democracy while the Rothschilds held so much sway in politics, no nation could legitimately claim its national sovereignty. Michael Shapiro wrote of the Rothschilds, in Shapiro's book The Jewish 100: A Ranking of the Most Influential Jews of All Time,

"Although their political power would wane after the First World War as more banking houses rose to prominence and competition set in, the Rothschilds helped shape the political fortunes of many of the great figures of the age, including, but certainly not limited to, Napoleon, the Duke of Wellington, Talleyrand, Metternich, Queen Victoria, Disraeli, and Bismarck (and the futures of their countries)." 218

and of Disraeli,

"With his sister's fiance, William Meredith, Disraeli left Britain in 1830 for a 'Grand Tour' of the Mediterranean. The sixteen-month trip made a permanent impression on him. Disraeli was particularly taken with Jerusalem. He began to understand the relationship between his Jewish heritage and Christian assimilation. Indeed, this Middle Eastern journey inspired creation of the protagonist of his novel Alroy (1833). Set in an exotic twelfth-century milieu, the character, David Alroy, fails in his attempt to restore the Holy Land to Jewish dominion. Later, in his novel Tancred, Disraeli's early Zionism would result in the often quoted line that 'a race that persists in celebrating their vintage although they have no fruits to gather, will regain their vineyards.'" 219

Rabbi Emil G. Hirsch was quoted in The Chicago Tribune on 5 November 1889, on page 10, and capsulized the disparate views of wealthy "assimilated" Jews, many of whom were under Rothschild's influence, reformed Jews, and Orthodox Jews,

'"Many orthodox Jews go to Jerusalem to die. They believe that when the resurrection takes place those who are not buried there will have to go there from their graves. In order to avoid the journey after death they go before. The restoration of the City of Jerusalem was a dream of Disraeli and of

'Daniel Deronda. ' The reformed Jews are entirely indifferent to this question, though the orthodox expect the restoration and rebuilding to take place in some miraculous way."

Disraeli admitted that the purchase of the Suez was not made as an investment for England, but a was a purely political maneuver to draw England into Egypt for the benefit of Zionist Jews as a protective force, and to take Palestine from the Turkish Empire and its native population,

"The noble Lord himself has expressed great dissatisfaction, because I have not told him what the conduct of the Government would be with regard to the Canal in a time of war. I must say that on this subject I wish to retain my reserve. I cannot conceive anything more imprudent than a discussion in this House at the present time as to the conduct of England with regard to the Suez Canal in time of war, and I shall therefore decline to enter upon any

discussion on the subject What we have to do tonight is to agree to the

Vote for the purchase of these shares. I have never recommended, and I do not now recommend this purchase as a financial investment. If it gave us 10 per cent of interest and a security as good as the Consols I do not think an English Minister would be justified in making such an investment; still less if he is obliged to borrow the money for the occasion. I do not recommend it either as a commercial speculation although I believe that many of those who have looked upon it with little favour will probably be surprised with the pecuniary results of the purchase. I have always, and do now recommend it to the country as a political transaction, and one which I believe is calculated to strengthen the Empire. That is the spirit in which it has been accepted by the country, which understands it though the two right honourable critics may not. They are really seasick of the 'Silver Streak.' They want the Empire to be maintained, to be strengthened; they will not be alarmed even it be increased. Because they think we are obtaining a great hold and interest in this important portion of Africa — because they believe that it secures to us a highway to our Indian Empire and our other dependencies, the people of England have from the first recognized the propriety and the wisdom of the step which we shall sanction tonight." 220

In an allusion to Shakespeare's character Shylock in the play A Merchant of Venice, The Chicago Daily Tribune reported on 4 July 1881, on page 7,

317 The Jewish Genocide of Armenian Christians

"ROTHSCHILD'S POUND OF FLESH
It appears from the report, too, that the foreign bondholders, mostly French and English, still have possession of the country, and are like the leeches of that valley in the days of Moses. There have been some changes in the physical conditions, and the boundaries of the domain of the security

lands have been changed; still, the Government sees to it that the foreign usurers are paid their pound of flesh. Mr. Farman says:

When the decree appeared abolishing the law of the moukabalah, the Rothschilds refused to pay over the balance of the proceeds of the loan then in their hands until other securities were given them. The result was, that, while they consented to the increase of their taxes in an amount of about $500,000, this was not to be paid until their coupons were provided for, and they had also pledged to them, as a further guarantee, the revenues of the Province of Kenah, which contains 283,842 acres of cultivable land, on which the annual tax is $1,478,805. The whole revenues of the province are in excess of this sum.

It will be seen that the interest is amply secured; and that the increase of the taxes caused by the repeal of the law of the moukabalah, so far as relates to lands mortgaged to secure this loan, is only nominal, and cannot injuriously effect the bondholders. In case of a low Nile or bad crops from any other cause, full provision has been made for their coupons. On the occurrence of any such event, it will be the people of Egypt who are to suffer, and not the Parisian or London bankers."

3.3 Cabalistic Jews Calling Themselves Christian Condition the British to Assist in Their Own Demise — Rothschild Makes an Open Bid to Become the Messiah

It is interesting to note that the Damascus Affair, which united Jews around the world, happened shortly after a broad-based and well-publicized Zionist movement got underway in England in the 1830's. Both this movement to "restore Jews to Palestine" and the Damascus Affair received a great deal of press coverage in England. Was the Damascus Affair and the murder of Father Thomas the work of agents provocateur of the Lavon Affair 221 type today celebrated in Israel? 222

In an article entitled "The Jews", The Knickerbocker; or New York Monthly Magazine, Volume 53, Number 1, (January, 1859), pp. 41-51, at 50-51, wrote,

"Of all Mussulmans the Egyptians doubtless regard the Jews with most aversion. In the year 1844 a young man belonging to a respectable family in Cairo, suddenly disappeared. Several of the resident Consuls, moved by the solicitations of the wretched mother, requested of the Viceroy a searching investigation into the circumstances of the case. It could only be discovered

that the young man had gone to the Jews' quarter, from which no one had seen him return. He had been missed a few days before the feast of the Passover, and the terrible accusation was laid upon the Jews of having offered the blood of a human victim as a holocaust, instead of the blood of the paschal lamb.

Had the Israelites not been protected by the Austrian Consul, it is probable that the infuriated and bigoted populace would have razed their quarter of the city level with the ground. Four years previous a similar event had occurred at Damascus. The Pere Thomas, a Christian priest, greatly beloved by the people, was treacherously murdered in the house of an opulent Jew named Daout-Arari. The affair created much excitement even in Europe. Two celebrated French advocates were sent to Egypt to plead the cause of the accused before Mohammed Ali, then master of Syria. The intrigues of the Austrian Consul and other secret influences brought to bear, procured, an acquittal of the accused. But during the judicial investigation, several important revelations were obtained. Seven Israelites confessed the crime, and turned Mussulmans in order to claim the clemency of the Cadis. From them it was learned that a Jewish barber had murdered the Pere Thomas in the house of Daout-Arari, and that the blood of the priest had been mixed with the unleavened bread. The same year the Jews of Rhodes were charged with a like offence. Similar accusations have been brought against the Israelites living in Germany and Hungary.

The Greeks of Constantinople affirm that heretofore the Jews have been in the habit of purloining children, in order to sacrifice them as paschal lambs. This sacrilege was universally talked of and generally believed a few years ago in Pera and the Fanar, when the traditional enmity of the Jews and Greeks was at its height. During the Greek Revolution the Israelites assisted the Turks against the Hellenes; and when the venerable Greek Patriarch was hanged by the Moslems, the Jews volunteered to drag his corpse through the streets to the sea."

Sandwiched between the memorandum to the Protestant monarchs of Europe and the leader of the United States on the "Restoration of the Jews", which was published together with attendant correspondence, 223 and a story about the murder of Father Thomas which "occupies in a marked manner the whole journalism of Europe", were the following two Letters to the Editor of The London Times published on 26 August 1840 on page 6 (note the expression of tensions which led to WW I and WW II),

"TO THE EDITOR OF THE TIMES.
Sir, — Every right-minded person must feel gratified at the general expression of interest in the Jewish nation which has been elicited by the

recent sufferings of their brethren at Damascus. It is to be hoped that the public feeling will not be allowed to evaporate in the mere expression of sympathy, but that some effectual measures may be adopted to prevent a recurrence of these atrocities, not merely in our own times, but in generations yet to come. We must not forget, when giving utterance to our indignation at the late transactions in the east, that but a few centuries have passed since our

own country was the scene of similar enormities on a far larger scale. What reader of English history does not recall with shame and sorrow the wholesale tortures, executions, and massacres of the Jews who had sought shelter here, or who can estimate the amount of property seized and confiscated, or the number of hearts wrung by the endless repetition of cruelty and injustice? If in England they have till lately been thus treated, how can they look for more security elsewhere? Instead of wondering that they should become sordid and debased, the only cause for surprise is that any should rise to intelligence and respectability. Subject to the caprice and cruelty of any nation among whom they may dwell, fleeing from the persecutions of one only to meet with like treatment from another, having no city of refuge where they can be in safeguard, no single spot to call their own, they are in a more pitiable condition than the Indian of the forest, or the Arab of the desert.

'The wild bird hath her nest, the fox his cave,
'Mankind their country, Israel but the grave.'

Is this state of things always to continue? They think not. Though many hundreds of years of hope deferred might have been enough to quench the anticipations of the most sanguine, they still hope on, and turn with constant and earnest longing to the land of their forefathers. Their little children are taught to expect that they shall one day see Jerusalem. They purchase no landed property, and hold themselves in readiness at a few hours' notice to revisit what they and we tacitly agree to call 'their own land.' It is theirs by a right which no other nation can boast, for God gave it to them, and though dispossessed of it for so many ages, it is still but partially peopled, and held with a loose hand and a disputed title by a hostile power, as if in readiness for their return.

There are political reasons arising from the present aspect of affairs in Russia, Turkey, and Egypt, which would make it to the interest not only of England but of other European nations, either by purchase or by treaty, to procure the restoration of Judea to its rightful claimants. About a year since, I heard it it said by a German Jew, that a proposal had some time before been made by our (then) Government to the late Baron Rothschild, that he should enter into a negotiation for this purpose, and that he declined, assigning as a reason, 'Judea is our own; we will not buy it, we wait till God shall restore it to us.' The desirableness as well as the possibility of such a step seems

daily to become more evident, but England has lately proved that she needs no selfish motives to induce her to discharge a debt of national honour and justice, or to perform an act of pure benevolence. The one now suggested would not, judging from appearances, cost 20,000,000/. of money, or be unaccomplished after 50 years of exertion, or be so vast and so laborious an undertaking as the extinction of slavery throughout the world. It would be a noble thing for a Christian nation to restore these wanderers to their homes again. It would be a crowning point in the glory of England to bring about

such an event. The special blessings promised in the Scriptures to those who befriend the Jews would rest upon her, and her sons and daughters would sit down with purer enjoyment to their domestic comforts when they thought that the persecuted outcasts of so many ages had, through their agency, been replaced in homes as happy and secure as theirs.

Hoping that some master mind may be led to take up this subject in all its bearings, and to form some tangible plan for its accomplishment, and that some Wilberforce may be raised up to plead for it by all the powerful and heart-stirring arguments of which it is capable,

I am, Sir, your obedient servant,

AN ENGLISH CHRISTIAN.

TO THE EDITOR OF THE TIMES.

Sir, — The extraordinary crisis of Oriental politics has stimulated an almost universal interest and investigation, and the fate of the Jews seems to be deeply involved with the settlement of the Syrian dilemma now agitating every Court of Christendom.

You have well and wisely recommended that a system of peaceful umpirage and arbitration should be adopted as the proper role of Britain, France, Austria, Prussia, and Russia, and you have exposed the extreme absurdity which these Powers would commit if in their zeal for accommodating the quarrels of the Ottomans they should stir up bloody wars among themselves.

The peace of Europe and the just balance of its powers being therefore assumed as the grand desideratum, as the consummation most devoutly to be wished, I peruse with particular interest a brief article in your journal of this day relative to the restriction of the Jews in Jerusalem, because I imagine that this event has become practicable through an unprecedented concatenation of circumstances, and that moreover it has become especially desirable, as the exact expedient to which it is the interest of all the belligerent parties to consent.

The actual feasability of the return of the Jews is no longer a paradox; the time gives it proof. That theory of the restoration of the Jewish kingdom, which a few years ago was laughed at as the phantasy of insane enthusiasm,

is now calculated on as a most practical achievement of diplomacy.

Let us view the question more nearly. It is granted that the Jews were the

ancient proprietors of Syria; that Syria was the proper heart and centre of their kingdom. It is granted that they have a strong conviction that Providence will restore them to this Syrian supremacy. It is granted that they have entertained for ages a hearty desire to return thither, and are willing to make great sacrifices of a pecuniary kind to the different parties interested, provided they can be put in peaceful and secure possession.

It is likewise notorious, that since the Jews have been thrust out of Syria, that land has been a mere arena of strife to neighbouring Powers, all conscious that they had no legitimate right there, and all jealous of each other's intrusion.

Such having been the case, why, it may be asked, have not the Jews long ago endeavoured to regain possession of Syria by commercial arrangements? In reply it may be said, that though they have evidently wished to do so, and have made overtures of the kind, hitherto circumstances have mainly opposed their desires. For instance, they could not expect to purchase a secure possession of Syria from Turkey, while that empire, in the pride of insolent despotism, could have suddenly revoked its stipulations, and have seized on Jewish treasuries, none venturing to call it to account. Nor could the Jews have ventured to purchase Syria while the right to that country was vehemently disputed between Turkey and Egypt, without any powerful arbitrators to arrange the right at issue, and lend sanction and binding authority to diplomatic documents.

Now, however, these obstacles and hindrances are in a great measure removed; all the strongest Powers in Europe have come forward as arbitrators and umpires to arrange the settlement of Syria.

Under such potent arbitrators, pledged to the performance of any conditions finally agreed on, I have reason to believe that the Jews would readily enter into such financial arrangements as would secure them the absolute possession of Jerusalem and Syria.

If such an arrangement were formed, one great cause of dissension between France and England would be at once removed; for both the Porte and Egypt are decidedly in want of money, and will gladly sell their respective rights in the Syrian territory. They themselves begin to see the folly of enacting the part of the dog in the manger; they will drop the apple of discord if they can get fair compensation for their trouble.

I know no reason, under such powerful umpires, why the Hebrews should not restore an independent monarchy in Syria, as well as the Egyptians in Egypt, or the Grecians in Greece.

As a practical expedient of politics, I believe it will be easier to secure the

peace of Europe and Asia by this effort to restore the Jews, than by any allotment of Syrian territories to the Turks or Egyptians, which will be sure to occasion fresh jealousies and discords.

In offering these remarks, I have viewed the question merely as a lawyer and a politician, and proposed the restoration of the Jews as a sort oftertium quid, calculated to win the votes of several of the parties at issue. But, Sir, there is a higher point of view from which many of the readers of The Times may wish to regard this topic of investigation. Whichever way the restoration of the Jews may finally be brought about, there is no doubt that it is a subject frequently illustrated by Biblical prophecies.

I will, therefore, if I may do so without the vain and presumptuous curiosity which some of the neologists have manifested, endeavour to detail the opinion of the church on this subject in the words of some of her most respectable writers.

It is generally supposed by Newton, Hales, Faber, and others, that the great prophetical period of 1 ,260 years is not very far from its termination. If they are right in this supposition, the period of the restoration of the Jews cannot be very remote.

These two contingencies are evidently connected by the prophet Daniel, who distinctly states that at the time of the end of this period there shall be great contests among the Eastern nations in Syria. And at that time (continues Daniel) shall Michael stand up, even the great Prince who standeth up for the children of the Jews, and there shall be a time of trouble such as never was since there was a nation, and at that time the Jews shall be delivered. (Daniel xii.)

Whatever this mysterious passage may imply, all the most learned expositors agree that it refers to the same crisis indicated by the author of the Apocalypse (Chapter xvi., verses 12, 16.) Most of these expositors seem to think that by the phrase 'drying up the great river Euphrates, that the way of the Kings of the East might be prepared, ' we are to understand the diminution of the Turkish empire, that the Jews may regain their long lost kingdom of Syria.

I will not detain you by quoting a host of learned authorities in confirmation of this interpretation; but it may be important to hint, that the moral and intellectual position of the Jews in the present day, as well as their commercial connexions, has enabled them to assume a political sphere of activity at once lofty and extensive.

As to religion, they have of late years realized many of the predictions of Mendelssohn and D'Israeli. They have thrown off the absurd bigotry which once rendered them contemptible, and begin to give the New Testament and the writings of Christian divines that attention to which they are every way

entitled among truth-searching and philosophic men. Though, perhaps, fewer positive conversions to Christianity have taken place than were expected by the clergy, still the Hebrew intellect has made within a few years past a wonderful approximation to that temper of impartial inquiry in which such books as Grotius de Veritate produce an indeliable impression.

I believe that the cause of the restoration of the Jews is one essentially generous and noble, and that all individuals and nations that assist this world-renounced people to recover the empire of their ancestors will be rewarded by Heaven's blessing. [It was and is commonplace for Zionists to appeal to the superstitions of Christians and others with the myth that Jews have supernatural connections which will bless those who help Jews and punish those who do not. The real forces at work are generally control over public opinion through media, planted rumor and gossip; sophisticated intelligence networks; and the might of higher education and investment capital, or lack thereof, which can raise a nation above others, or destroy it. Whoever controls news outlets and financial institutions is the first to learn of events and investments, and to profit from them, or prevent them. — C JB] Everything that is patriotic and philanthropic should urge Great Britain forward as the agent of prophetic revelations so full of auspicious consequence.

I dare not allow my mind to run into the enthusiasm on this subject which I find predominant among religious authors. I will, therefore, conclude with one quotation from Hale 's Analysis of Chronology: —

'The situation of the new Jerusalem,' says this profound mathematician, 'as the centre of Christ's millennary kingdom in the Holy Land, considered in a geographical point of view, is well described by Mr. King in a note to his Hymns to the Supreme Being. How capable Syria is of a more universal intercourse than any other country with all parts of the world is most remarkable, and deserves to be well considered, when we read the numerous prophecies which speak of its future grandeur, when its people shall at length be gathered from all nations among whom they have wandered, and Sion shall be the joy of the whole earth.'

Your very obedient servant,

Aug. 17. F. B."

The "Memorandum" was advertised in The London Times on 9 March 1840, on page 3,

"Restoration of the Jews . — A memorandum has been addressed to the Protestant monarchs of Europe on the subject of the restoration of the Jewish people to the land of Palestine. The document in question, dictated by the

peculiar conjuncture of affairs in the East, and the other striking 'signs of the

times,' reverts to the original covenant which secures that land to the descendants of Abraham, and urges upon the consideration of the powers addressed what may be the possible line of duty on the part of Protestant Christendom to the Jewish people in the present controversy in the East. The memorandum and correspondence which has passed upon the subject have been published."

The "Memorandum to the Protestant Powers of the North of Europe and America" was published in Memorials Concerning God's Ancient People of Israel. It was later republished together with attendant correspondence in The London Times on 26 August 1840, on pages 5-6. It is an attempt to persuade Protestant leaders to bring to fruition Biblical apocalyptic prophecy by forcing it to "come true" through less than divine willful human intervention. This was a tradition for the Christians which dates from the Gospels. For example, Matthew 21:1-11 states, referring to Zachariah 9:9,

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me, And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down the branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

Rothschild saw himself as the Messiah, but could not convince any large number of Jews of the alleged fact. He could buy Palestine, but could not buy enough Jews to populate it. Rothschild could even buy the support of the governments of Europe, but there was only one means to persuade Jews to move to the desert — by mass murdering and otherwise terrorizing European assimilatory Jews viz. theNazis. Both the Old Testament {Leviticus 26. Deuteronomy 4:24-27; 28:15-68; 30:1-3. II Chronicles 7:19-22. Jeremiah 29:1-7) and the Babylonian Talmud, Tractate

Kethuboth {also: "Ketubot"), Ilia, make it clear that the Jews must not hasten the coming of the Messiah and must wait for the Messiah to establish a Jewish state, before emigrating to Palestine in large numbers. Israel Shahak and Norton Mezvinsky wrote in their book Jewish Fundamentalism in Israel,

"The Haredi objection to Zionism is based upon the contradiction between classical Judaism, of which the Haredim are the continuators, and Zionism. Numerous Zionist historians have unfortunately obfuscated the issues here. Some detailed explanation is therefore necessary. In a famous talmudic passage in Tractate Ketubot, page 111, which is echoed in other parts of the Talmud, God is said to have imposed three oaths on the Jews. Two of these oaths that clearly contradict Zionist tenets are: 1) Jews should not rebel against non-Jews, and 2) as a group should not massively emigrate to Palestine before the coming of the Messiah. (The third oath, not discussed here, enjoins the Jews not to pray too strongly for the coming of the Messiah, so as not to bring him before his appointed time.) During the course of post-talmudic Jewish history, rabbis extensively discussed the three oaths. Of major concern in this discussion was the question of whether or not specific Jewish emigration to Palestine was part of the forbidden massive emigration. During the past 1,500 years, the great majority of traditional Judaism's most important rabbis interpreted the three oaths and the continued existence of the Jews in exile as religious obligations intended to expiate the Jewish sins that caused God to exile them." 224

Christians believe that the Jews had broken the Covenant and that a new covenant, a New Testament, had been made between God and the Christians, thereby voiding the old covenant, the Old Testament, with the Jews {Matthew 12:30; 21:43-45; 23:31-39; 27:25. John 5:15-18; 7:1; 7:13; 8:37-40, 44-45; 10:19-38; 19:38; 20:19. Romans 9; 11:7-8. Galatians 3:16-29. Philippians 3:2-3. I Thessalonians 2:14-16. 1 John 4:2-3. Hebrews 8. Revelation 2:9; 3:9).

The New-Yorker, Volume 9, Number 13, Whole Number 221, (13 June 1840), pp. 196-197; wrote of Rothschild's desires to be King of the Jews, and by the implications of Jewish prophecy, King of the World — and by the implications of Christian prophecy, the anti-Christ:

"Restoration of the Jews. — On more than one occasion we have called attention to the signs, of one kind or another, by which the exiles of Israel are beginning to express their impatience for the accomplishment of the prophecies that point to their restoration; and the changes, physical and moral, which are gradually breaking down the barriers to the final fulfilment of the promise. These are curious and worth attention; and more significant

in their aggregation, and with reference to the character of the people in question, than those of our readers who have looked at them hastily and separately, may have been prepared to suspect. The Malta letters brings accounts from Syria, in which some curious particulars are given of Sir Moses Montefiore's proceedings, during his late visit to the Holy Land. We remember rumors, which had currency some years ago, of the Jewish capitalist's (Rothschild's) design to employ his wealth in the purchase of Jerusalem, as the seat of a kingdom, and bring back the tribes under his own guidance and sovereignty. If the scheme, amid its sublimity, savored sufficiently of the romantic to make the rumor suspicious, the positive acts of Sir Moses, at least, exhibit an anxiety to gather together the wanderers in the neighborhood of their ancient home and future hopes; that they may await events on the ground where they can best be made available to the fulfilment of the promise. During his pilgrimage he sought his way to the hearts of his countrymen, by giving a talaris (we believe about fifteen piastres) to every Israelite; and having instituted strict inquiries respecting the various biblical antiquities on his way, and ascertained the amount of duty which the sacred places and villages paid to the Egyptian Government to be about 64,000 purses (a purse being equal to fifteen talaris,) he proposed to the Viceroy of Egypt, that he (Sir Moses) should pay this revenue out of his own pocket, as the price of that prince's permission to him to colonize all those places with the Children of Israel. The offer has been, it is said, accepted, subject to the condition that the colony shall be considered national, and not under European protection. Athenaeum."

Though the majority of Jews opposed political Zionism from its inception for the very reason that it was an artificial effort to do God's will in the absence of a Messiah, some modern Jewish and Christian Zionist groups are planning to artificially create the horrors of the Apocalypse, in order to artificially begin the Messianic Era — in their twisted dreams — at the instigation of wealthy Zionist Jews who have duped them. Jessica Stern writes, referring to Judaism, Christianity and Islam; and citing the Bible at Zechariah 14:2-12, Daniel 12:1-2, Revelation 16:14-16, 20:1-6, and the Koran at Sura 14:48 and Sura 18:8:

"Millenarian Jews believe that at the End of Days, there will be a time of great troubles. Jerusalem will be taken in battle, but God will smite the enemies of the Jews. The wicked will act wickedly and not understand, while the knowledgeable will grow refined and radiant. The righteous among the dead will rise to eternal life, while others will be left to everlasting abhorrence. All three monotheistic traditions have a conception of an apocalypse, but each believes that its own group will prevail in the

catastrophic events of the final days. 14 Some millenarians hope to bring on that very catastrophe, which they see as a necessary stage in the process of redemption. Evangelical Christians and Messianic Jews have developed a cooperative relationship, based on their common belief that rebuilding the Temple will facilitate the process of redemption, even though each believes its own group will ultimately triumph." 225

The "Memorandum to the Protestant Powers of the North of Europe and America" was soon followed by the memorandum of Lord Ashley (Shaftesbury) to British Foreign Secretary Lord Palmerston, of 25 September 1840, and the memorandum to Palmerston, of 2 March 1841.

Almost a century before the "Memorandum to the Protestant Powers of the North of Europe and America", another English "Christian", David Hartley, published his Observations on Man in 1 749. 226 Hartley evinces the desire of a (recently reemerging) sect of philo-Semitic Christian Zionists for the destruction of Catholicism (in anticipation of the French Revolution and the Kulturkampf), the "restoration of the Jews to Palestine"; then Jewish world rule followed by the utter destruction of human kind, in anticipation of the First and Second (and Third?) World Wars. He tried to persuade his Christian readers to welcome despair, death and destruction in the hopes that it, "may fit us for the new Heavens, and new Earth.'" {Isaiah 65:16-17; 66:22-24). Hartley asked Christians to accept that this life must be miserable, while promising them a better afterlife — a promise which he knew he would never be asked to honor.

In the Jewish dominated media of today we find many Jews preaching to the public that the end times are coming and that Christians ought to view their own destruction in a positive light as if it were the divine fulfillment of Jewish and Christian prophecy. Many Christians have been duped by these charlatans, be they psychics, pseudo-Christians preachers, UFO and ghost investigators, etc. These dupes must awaken to fact that the destruction of the world and its nations is occurring as a result of the deliberate intervention of immensely wealthy Jews, and not as the result of God's will. These Jewish leaders view the Hebrew Bible as a plan which they are deliberately fulfilling, without their Jewish God's help, and in violation of Christian principles and prophecy, unless it be the Christian prophecy of the "anti-Christ" against whom Christians are duty bound to fight.

Christianity, like Communism has always been used by Jews as a trap to destroy Europeans. It promises a Utopia if only the Europeans surrender their power to State authority and surrender their wealth to the Jews. In the meantime, Jews are taught that they need only obey their Jewish God's laws, and that they are duty bound to accumulate wealth, most especially gold andjewels. Under such a system, Christians cannot compete, and the Jews have provided them with belief systems meant to destroy them. Whereas Christians are taught to surrender their struggle for individual

survival to fatalism under the promise of a perfect afterlife, Jews are taught that immortality rests in the segregation and survival of their "race", and that the individual must struggle for the survival and segregation of the "Jewish race", and must also encourage all other "races" to destroy themselves, because they view the mere existence of other "races" as a threat to the survival of the "Jewish race", both because they sense the ever present danger that assimilation will dissolve them, and because they sense that Esau will someday take revenge on "Jacob", the Jews, for their deliberate deceit, theft and genocide of non-Jews.

David Hartley was a Cabalistic Jew who wanted to bring ruin upon the Gentiles by deceiving them with Christian mythology into mass murdering themselves for the benefit of the Jews. He was next in a long line of traitors and deceivers, who had come under the influence of wealthy Cabalistic Jewish mystics, a lineage which can be traced through Sir Isaac Newton to Henry More, and beyond.

The genocidal Zionists attempted to justify their inhuman actions and plans as if divine manifestations of the Messianic myth of "hevlei Mashiah", or "the birth pangs of the Messiah". 227 This madness of self-destruction imposed on Christians by Jewish Zionists and their Cabalistic agents — including Henry More, Isaac Newton, Samuel Clarke and David Hartley — has culminated today, after two horrific world wars which they and their progeny planned and brought about — has culminated today in the apocalyptic desires of Dispensationalist Christians, who slavishly promote the evils of Israel and eagerly await a nuclear holocaust they intend to deliberately bring about, which will destroy human life on Earth. 228 These insane dupes of the racist Jewish Zionists have been taught that they will be raptured up into Heaven and that God will create a new heaven and a new Earth just for them. The racist Jewish Zionists use their media control and wealth to promote these pseudo-Christians in America in order to subvert the American political process and to lead America into World War Three with a dim-witted smile on its face.

David Hartley was influenced by Isaac Newton' s student and defender, the quasi-Anglican Arian philosopher (cabalistic Jew) Samuel Clarke. Clarke's Arianism was in fact Judaic — he, Newton, and later Hartley, would not sign the Thirty-Nine Articles of the Church of England, which would have required them to affirm a belief in the Trinity. Clarke compiled a series of Bible quotations concerning the "restoration of the Jews". 229 Hartley apparently copied much from Clarke's A Demonstration of the Being and Attributes of God And Other Writings, without any attribution, including Clarke's space-time theory of 1705, 230 which anticipated the special theory of relativity by two-hundred years, and which had its origins in the Cabalistic space-time theories of Giordano Bruno, 231 Henry More, 232 John Locke, 233 and Isaac Newton — and the Kabbala Denudata which inspired all of these pseudo-Christians to destroy Christian society. 234 These men were Cabalists who denied the divinity of Jesus, and who were greatly influenced by prominent and wealthy Jewish mystics, and who also wrote about the "restoration of the Jews" and the conversion

of Jews to Christianity, which they argued would bring about the millennium, the destruction of the old world and the creation of a new world. 235 Again, it is important to stress, that we have as their legacy two world wars and a coming third, as well as the many genocides Jews have perpetrated against both gentiles and Jews to forward their Jewish myths of a Messianic Age.

Some Jews were spreading the message that in order for Christianity to succeed, Jews would have to convert Christianity. This gave them privilege and the power to amend Christianity, so as to make it more palatable to Jews. It also prevented a backlash against Jews, who would emigrate to Palestine, and who would be seen by Christians as the minions of the anti-Christ were they not to feign Christian conversion.

Isaac Newton, like Clarke after him, disbelieved in the Trinity, wanted to see the Gentile nations laid to waste, and hoped that the Jews would rule the world from Jerusalem. Newton wrote, among other things,

"For they understand not that ye final return of ye Jews captivity & their conquering the nations <of ye four Monarchies> & setting up a peaceable righteous & flourishing Kingdom at ye day of judgment is this mystery. Did they understand this they would end it in all ye old Prophets who write of ye last times as in ye last chapters of Isaiah where the Prophet conjoyns the new heaven & new earth wth ye ruin of ye wicked nations, the end of all troubles weeping & of all troubles, the return of ye Jews captivity & their setting up a flourishing & everlasting Kingdom." 236

and,

'"Tis in ye last days yt this is to be fulfilled & then ye captivity shall return & become a strong nation & reign over strong nations afar off, & ye Lord shal reign in mount Zion from thenceforth for ever, & many nations shal receive ye law of righteousness from Jerusalem, & they shall beat their swords into plow-shares & their spears into pruning hooks & nation shall not lift up a sword against nation, neither shal they learn war any more; all wch never yet came to pass." 237

Stephen Snobelen wrote of Newton,

"Newton had a profound interest in things Jewish. His library alone supplies ample evidence of this. 15 Newton owned five of the works of Maimonides, 15 and makes numerous references to them in his manuscripts. He also possessed Christian Knorr von Rosenroth's Kabbala denudata (1677-84), which shows extensive signs of dog-earing, 17 along with an edition of the

first-century Jewish philosopher Philo. 18 His writings reveal that he used the

Talmud, the learning of which he accessed through Maimonides and other sources in his library. 19 Although he never acquired a competency in the language, Newton picked up a smattering of Hebrew and armed himself with an array of Hebrew lexicons and grammars. 20 He also owned and used a Hebrew Bible. 21 Much attention is given in Newton's writings to studies of the Jewish Temple and its rituals. 22 His fascination with these things was motivated in large part by the importance of understanding both the complexities of Jewish ritual and the design of the Temple for the interpretation of prophecy. 23 Newton owned a number of works on these subjects as well. 24 A further testimony to his research on the Temple exists in the physical evidence of his octavo Bible, the pages of which are heavily soiled in the section detailing the Temple of Ezekiel's prophecy. 25 This study also bore its fruit. Several scholars have pointed to Newton's appropriation of elements of Jewish theology. John Maynard Keynes famously characterized Newton as a 'Judaic monotheist of the school of Maimonides.' 26 " 238

The first known records of Christianity appeared after the destruction of the Temple and the dispersion of the Jews from Jerusalem. Religious Jews were fanatically concerned that the nation of the Jews be preserved. Christianity itself was probably nothing but a means to convert the Romans to Judaism so that the Romans would then restore the Jews to Palestine and force the Jews back to Judaism, which the Jews had largely abandoned. After, or as, the Jews were being restored to Judaism, Jews would then restore the Christians to Paganism. This appears to be the plan of treacherous Paul, who was born a Jew named Saul, and who set down this plan in Romans 9-11. The fulfilment of this plan occurred in the Twentieth Century, when Communism and Nazism largely destroyed the religion of European Christians and forced Jews to move to Palestine out of fear. The anti-religious doctrines of Communism are well known. The anti-religious doctrines of Nazism are discussed in Uriel Tal's introduction to J. M. Snoek's The Grey Book, Humanities Press, New York, (1970), pp. I-XXVI. Tal writes, inter alia,

"[T]he Nazis appropriated the messianic structure of religion which they exploited to their own ideological and political ends[. . . ,] but which is designed to de-Christianize the German people[.] Anti-Semitism is not only called to combat religion and Christianity; its chief aim is to save the German nation and the whole world from Jewish domination and from the moral depredation of the Jewish race. [i. e. to segregate and persecute Jews as the Zionists desired and to force them to Palestine, while destroying the Judaism of Gentiles — while destroying Christianity.] [***] The general tendency of

this movement was directed against Christianity as an ecclesiastical institution, sometimes chiefly against the Catholic Church which was suspected of ultramontanist' sympathies for a foreign ecclesiastical power."

After making it appear that he was a neutral arbiter in Chapters 9 and 10, Paul, born Saul, warns Gentiles and apostate Jews of their ultimate fate when he writes in Chapter 1 1 of Romans,

"II say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of 'the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image o/Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway. Ill say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; 1 8 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be graffed in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the

natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shaltbe cut off. 23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches,

be graffed into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 3 1 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Paul, born Saul, also warned his fellow Jews in I Thessalonians 2:15-16, where Paul stated,

"For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

We see that "Jesus" is an allegory for Judaism, which the Romans had attacked, and which many Jews had abandoned. The name "Jesus" in the original form of "Judas of Galilee" means "Jew". The "life" of Jesus was concurrent with the life of Philo the Jew, who Hellenized Judaism — an act which made Judaism palatable to

Romans; and who obliged the conversion of the Temple to the worship of the Roman Emperors after the Jews had exhibited religious intolerance against Rome. The parallels between the story of "Jesus" and the history of Judaism are many. The sale of Judaism by "Judas", which name is the same word as "Jesus" in the original and which means "Jew" as in Philo Judceus — the doubting of Thomas and the denial of Peter as Jews became more secular or pagan — the promise of everlasting life to a religion that was dying out 239 — the destruction of the Temple — twelve Apostles of "the Jew" judging the Twelve Tribes of Israel (Matthew 19:28. Luke 22:28-30) — forgiveness of the whore which had slept with Judah (Genesis 38), etc. What better act of vengeance could there have been for Caligula's desecration of the

Temple and Titus' destruction of it, than to convert Romans to a Romanized and Hellenized branch of Judaism, which had the Romans worshiping "the Jew" and joyfully looking forward to their ultimate destruction?

In 1 925 , Bialik gave a speech at the inauguration of the "Hebrew University" and arrogantly spoke of the salvation of the pagan and the role Jesus played in conditioning Gentiles to accept the Jewish world view, that ultimately led to the Balfour Declaration. 240 The closing book of the Old Testament states (Malachi 1:11-14), in the context of the continual ruin of Edom — the continual ruin of the world of the Gentiles:

"11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. 13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. 14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen."

The stumblingblocks we face even today are many. Christianity, Islam and Judaism pose a great danger to our modern existence, with their suicidal hopes and apocalyptic dreams, which are used to justify inhumanity and war and the selfishness and self-destructiveness of the "elect" (Isaiah 65; 66. The Jewish book of Enoch). In the Twentieth Century, Marxism, Einsteinism and Freudism became dark dogmas rooted in ancient mythologies, which monopolized discourse, while far more enlightened views were suppressed. The Christian religion of obedience to the Jewish God of war and destruction has been one of the worst stumblingblocks Europe

("Rome") has faced — as those who fabricated the mythology probably intended (note that Jesus was effectively the Messiah of the Gentiles, not the Jews). 241 Psalm 69:22, may have inspired some Jews to trap the Romans with Christianity,

"Let their table become a snare before them: and that which should have been for their welfare, let it become a trap."

The Jews, whose religion taught them to mercilessly destroy other peoples, had long seen religious conversion as a means to trap a people. Deuteronomy 7:2, 16-18 states:

"7:2 And when the LORD thy God shall deliver them before thee; thou shalt

smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: [***] 16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee. 1 7 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? 18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;"

Where Christianity has been forcibly replaced by Communism, still worse mythologies have been imposed. Benjamin Disraeli, who was to become Britain's Prime Minister, wrote in 1852,

"Nor is it indeed historically true that the small section of the Jewish race which dwelt in Palestine rejected Christ. The reverse is the truth. Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown for ever to the northern and western races. The first preachers of the gospel were Jews, and none else; the historians of the gospel were Jews, and none else. No one has ever been permitted to write under the inspiration of the Holy Spirit except a Jew. For nearly a century no one believed in the good tidings except Jews. They nursed the sacred flame of which they were the consecrated and hereditary depositories. And when the time was right to diffuse the truth among the ethnicks, it was not a senator of Rome or a philosopher of Athens who was personally appointed by our Lord for that office, but a Jew of Tarsus, who founded the seven churches of Asia. And that greater church, great even amid its terrible corruptions, that has avenged the victory of Titus by subjugating the capital of the Caesars and has changed every one of the Olympian temples into altars of the God of Sinai and of Calvary, was founded by another Jew, a Jew of Galilee.

335 The Jewish Genocide of Armenian Christians

They may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or in the Christian form, the natural equality of man and the abrogation of property, are proclaimed by the secret societies who form provisional governments, and men of Jewish race are found at the head of every one of them. The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with communists; the peculiar and chosen race touch the hand of all the scum and low castes of Europe! And all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure.

When the secret societies, in February 1 848, surprised Europe, they were themselves surprised by the unexpected opportunity, and so little capable were they of seizing the occasion, that had it not been for the Jews, who of

late years unfortunately have been connecting themselves with these unhallowed associations, imbecile as were the governments the uncalled for outbreak would not have ravaged Europe. But the fiery energy and the teeming resources of the children of Israel maintained for a long time the unnecessary and useless struggle. If the reader throws his eye over the provisional governments of Germany, and Italy, and even of France, formed at that period, he will recognise everywhere the Jewish element. Even the insurrection, and defence, and administration of Venice, which, from the resource of statesmanlike moderation displayed, commanded almost the respect and sympathy of Europe, were accomplished by a Jew — Manini, who by the bye is a Jew who professes the whole of the Jewish religion, and believes in Calvary as well as Sinai, 'a converted Jew', as the Lombards styled him, quite forgetting, in the confusion of their ideas, that it is the Lombards who are the converts — not Manini.

Is it therefore wonderful, that a great portion of the Jewish race should not believe in the most important portion of the Jewish religion? As however the converted races become more humane in their behaviour to the Jews, and the latter have opportunity fully to comprehend and deeply to ponder over true Christianity, it is difficult to suppose that the result will not be very different. Whether presented by a Roman or Anglo-Catholic, or Geneveve, divine, by pope, bishop, or presbyter, there is nothing one would suppose very repugnant to the feelings of a Jew when he learns that the redemption of the human race has been effected by the mediatorial agency of a child of Israel; if the ineffable mystery of the Incarnation be developed to him, he will remember that the blood of Jacob is a chosen and peculiar blood, and if so

transcendent a consummation is to occur he will scarcely deny that only one race could be deemed worthy of accomplishing it. There may be points of doctrine on which the northern and western races may perhaps never agree. The Jew, like them, may follow that path in those respects which reason and feeling alike dictate; but nevertheless it can hardly be maintained that there is anything revolting to a Jew to learn that a Jewess is the queen of heaven, or that the flower of the Jewish race are even now sitting on the right hand of the Lord God of Sabaoth.

Perhaps too in this enlightened age as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that prince who was crucified on Calvary? Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Cassars? What successes did they

anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross wither while the whole of the new world is devoted to the Semitic principle and its most glorious offspring the Jewish faith, and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Sion and solace in the parables of Galilee.

These may be dreams, but there is one fact which none can contest. Christians may continue to persecute Jews and Jews still persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?" 242

The ancient Judeans prevailed in one sense against the Romans, whom they identified as their mortal enemy "Esau", they themselves being "Jacob". Jewish proselytes made Rome the new capital of the Jewish religion, where Roman gods were spat upon, where a Jewish son was worshiped as God, and where a Jewish woman, whom the Jews claimed was a prostitute, was worshiped as the mother of God.

The Encyclopaedia Judaica writes in its article "Messianic Movements":

"One trend of Jewish messianism which left the national fold was destined

'to conquer the conquerers' — by the gradual Christianization of the masses throughout the Roman Empire. Through Christianity, Jewish messianism became an institution and an article of faith of many nations. Within the Jewish fold, the memory of glorious resistance, of the fight for freedom, of martyred messiahs, prophets, and miracle workers remained to nourish future messianic movements." 243

The story of Jesus appeared at a time when many Jews believed that God was punishing the Jews for a long list of transgressions including Solomon's marriage to the Pharaoh's daughter and subsequent idolatry (Sabbath 56b. I Kings 11. II Chronicles 7: 19-23), as well as the transgressions of Aaron's worship of the Golden Calf, and the increase in "intermarriage" with the "daughter of a strange god" and apostasy (MalachU: 10-12). The ten northern tribes were allegedly sent into captivity for impiety (II Kings 17), and the southern tribes, who remained unrepentant, soon followed into their own captivity (II Kings 18:13; 24:3-16; 25), Solomon's Temple was destroyed, thus beginning the age of Gentile domination and the yoke on Israel. II Chronicles 36:1 8-2 1 , attributes the destruction of the First Temple, at least in part, to the failure of the Israelites and Judeans to maintain the Shemmitah (Exodus 23:10-

11. Leviticus 25. Deuteronomy 15; 23:20; 31:10-13),

"18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon. 1 9 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths :for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

Solomon was a magician and is said to have built the Temple with the assistance of demons and angels. Due to his evil, Solomon lost his Kingdom and ruled only his staff at the end of his life (Sanhedrin 20b). Some Jews believed that God would not permit the existence of the Temple, or send the Messiah, until the Jews had atoned for Solomon's sins and for the sins of Israel — some even viewed the Holocaust as atonement for the sins of Israel and justify their conclusion by pointing to the existence of Israel — others believe that Zionists instigated the Holocaust as an artificial atonement for the sin of worshiping the Golden Calf, which the Talmud asserted caused the Jews eternal suffering (Sanhedrin 102a). The very gift of the Covenant is tainted by Jacob's sins against Esau. 244 Moses iterated many curses

which would befall the Jews if they were disobedient to God (Leviticus 26. Deuteronomy 4:24-27; 28:15-68; 30:1-3. II Chronicles 7:19-22. Jeremiah 29:1-7). Many Jews view the Diaspora, and their supposed eternal suffering, as God's retribution against them for the Jews' disobedience to God.

The Zionists put Hitler into power in order to bring about an allegedly unprecedented human sacrifice (the Jewish genocide of Christian Slavs under the yoke of Jewish Bolshevism was far worse), which would finally atone for the Jews' sins against God, through their own treachery to the Jewish People. Dualist, or Satanist, Jews see Jacob's treachery against his brother as his greatest strength. They argue that evil deeds are rewarded many times in the Old Testament. The Satanic Cabalistic cults believe that evil triumphs over good. Jewish Dualist cults seek the combined power of both good and evil, but tend to fear the Devil more than God, and so are eager to do the Devil's bidding. These genocidal Jews found divine authority for their actions throughout the Hebrew Bible, which repeatedly calls for the mass murder of assimilatory Jewry.

Christians called for Jews to atone for the death of Jesus Christ, and some will not be satisfied unless Israel evaporates beneath a storm of mushroom clouds and rains human ash upon the desert. Jews, especially assimilated Jews, have not only Christian mythology to fear, but Judaic mythology, as well. The Jews killed off many

of their fellow Jews in the Holocaust in the belief that they were fulfilling Old Testament prophecies (for example: Ezekiel 5:12. Zechariah 13:8-9). Their Jewish campaign is not over and will not end until all assimilated Jews and all Gentiles are dead.

Some Jews, the same type of racist tribal Jews who caused the Holocaust, want to kill off all Christians and all assimilated Jews. They believe that all anti-Semitism stems from Esau's pledge to destroy the seed of Jacob, and that God insisted that the Jews exterminate the seed of Amalek, grandson of Esau — and all assimilated Jews. Rather than fault Jacob for his vile treachery, racist Jews excuse their immoral hatred of Esau, by faulting Esau for being angry at Jacob for stealing the Covenant. Note that Esau was Jacob's brother and that the genocidal Jews believe in pruning off whole branches from their own family tree and exterminating whole lines of Jewish ancestral blood. Note further that Jews believe in treachery against their own blood as a means of maintaining the Covenant, for after all they are told again and again that only a remnant of Jews will survive in the end times, and racist Jews are convinced that that means them, and that they have right to kill off assimilated Jews and Gentiles. This was one of the ways in which the racist Zionist Jews justified their mass murder of fellow Jews to themselves during the Holocaust.

The success of the story of Jesus led the Jews into another dilemma, in that Christians asserted that Jews must convert to Christianity as stated in Romans 9-11, though Saul, a. k. a. Paul, was probably only asking Jews to remain Jews at a time when many Jews were becoming secular (Hebrews 8). After more than a thousand

years of antagonism, something had to give, and some Jews sought to undermine Christianity by converting it to Judaism, while pretending to convert Jews to Christianity. In many waves, over many centuries, swarms of Talmudists, Cabalists and false Messiahs have swept across Europe literally peddling social, spiritual and medical panaceas. Zionist anti-Catholic ministers preached the conversion and "restoration" of the Jews to Palestine and readied their gullible Christian brethren for their own demise.

The Jews had another reason to feign Christian conversion before colonizing Palestine. They knew that the Christians would see the Biblical implications of Jewish financiers using their corruptly gotten gains to take Jerusalem from its rightful ancient inhabitants as the manifestation of the "anti-Christ". The Jews feared that the Christians would join forces with Islam to crush the "anti-Christ" Jewish King, and with him all the Jews. Racist Jewish Communist Zionist Moses Hess quoted Ernest Laharanne, La nouvelle question d 'Orient: Empires d'Egypte et d'Arabie. Reconstitution de la nationality juive, E. Dentu, Paris, (1860):

"I may, therefore, recommend this work, written, not by a Jew, but by a French patriot, to the attention of our modern Jews, who plume themselves on borrowed French humanitarianism. I will quote here, in translation, a few

pages of this work, The New Eastern Question, by Ernest Laharanne. [Footnote: See note IX at end of book.]

'In the discussion of these new Eastern complications, we reserved a special place for Palestine, in order to bring to the attention of the world the important question, whether ancient Judasa can once more acquire its former place under the sun.

'This question is not raised here for the first time. The redemption of Palestine, either by the efforts of international Jewish bankers, or the nobler method, of a general subscription in which all the Jews should participate, has been discussed many times. Why is it that this patriotic project has not as yet been realized? It is certainly not the fault of pious Jews that the plan was frustrated, for their hearts beat fast and their eyes fill with tears at the thought of a return to Jerusalem. [Footnote: My friend, Armond L., who traveled for several years through the Danube Principalities, told me that the Jews were moved to tears when he announced to them the end of their suffering, with the words 'The time of the return approaches. ' The more fortunate Occidental Jews do not know with what longing the Jewish masses of the East await the final redemption from the two thousand year exile. They know not that the patriotic Jew cannot suppress his cry of anguish at the length of the exile, even in the midst of his festive songs, as, for instance, the patriotic poem which is read on Chanukah, closes with the mournful call:

'For salvation is delayed for us and there is no end to the days of evil.'

'They asked me,' continued my friend, 'what are the indications that the end of the exile is approaching?' 'These,' I answered, 'that the Turkish and the papal powers are on the point of collapse.']

'If the project is still unrealized, the cause is easily cognizable. The Jews dare not think of the possibility of possessing again the land of their fathers. Have we not opposed to their wish our Christian veto? Would we not continually molest the legal proprietor when he will have taken possession of his ancestral land, and in the name of piety make him feel that his ancestors forfeited the title to their land on the day of the Crucifixion?

'Our stupid Ultramontanism has destroyed the possibility of a regeneration of Judasa, by making the present of the Jewish people barren and unproductive. Had the city of Jerusalem been rebuilt by means of Jewish capital, we would have heard preachers prophesying, even in our progressive nineteenth century, that the end of the world is at hand and predictions of the coming of the Anti-Christ. Yes, we have lived to see such a state of affairs, now that Ultramontanism has made its last stand in oratorical eloquence. In the sacred beehive of religion, we still hear a continuous buzzing of those

insects who would rather see a mighty sword in the hands of the barbarians, than greet the resurrection of nations and hail the revival of a free and great thought inscribed on their banner. This is undoubtedly the reason why Israel did not make any attempt to become master of his own flocks, why the Jews, after wandering for two thousand years, are not in a position to shake the dust from their weary feet. The continuous, inexorable demands that would be made upon a Jewish settlement, the vexatious insults that would be heaped upon them and which would finally degenerate into persecutions, in which fanatic Christians and pious Mohammedans would unite in brotherly accord — these are the reasons, more potent than the rule of the Turks, that have deterred the Jews from attempting to rebuild the Temple of Solomon, their ancient home, and their State." 245

The Christians believed that the Jews had only one way to save themselves from ultimate annihilation — to convert to Christianity. Christians believe that only a small remnant of the Jews will convert and survive. They plan to slaughter the others. Even those Gentiles who were willing to help the Jews to take Palestine from the Turks believed that the Jews would be attacked by Christians unless they pretended to convert to Christianity. The Jews also believed that the Moslems would attack them, and many toyed with the idea of massive feigned Christian conversion so that the Jews in Palestine would have Christendom as an artificial ally against Islam. Hence the countless books that were published by "Christians" calling for the "restoration of the Jews to Palestine"concurrently called for the conversion of the Jews, so as to protect the Jews from the Christians and grant them Christian protection from Islam.

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The Holocaust had the effect of making the Jews appear impotent and vulnerable — non- threatening. Centuries of Jewish intrigues and propaganda eventually had the effect of weakening Christianity and subverting its beliefs such that the threat of a negative Christian response to massive Jewish emigration to Palestine has greatly diminished, though the possibility that the Jews will find themselves in a trap of their own making persists.

The numbing pain inspired by the shocking images of the victimization of the Jews in the Holocaust has been abused by racist Jews to shield themselves from criticism, such that their arrogance makes them an open menace which tarnishes the image of all Jews. As has always happened in the past when leading Jews grow insufferably arrogant and hypocritical, it might some day come about that true Christians will feel that they have been betrayed by "evil Jewish leadership" and will retaliate against the "anti-Christ" and the Zionists — pseudo-Christian and Jew, who have misled them. Real Christians may join forces with Islam and crush a foe which has been attacking them from the beginning, and which views the Hebrew Bible as a plan the Jewish racists intend to fulfill with their own deliberate actions. It is possible that the Christians and Moslems will learn from Jewish racists, and adopt Jewish inhumanity and religious intolerance.

Very early on, Cyprian stated in his Twelfth Treatise, "Three Books of Testimonies Against the Jews", First Book, Testimony 24, that the Jews had but one option to atone for the death of Christ,

"24. That by this alone the Jews can receive pardon of their sins, if they wash away the blood of Christ slain, in His baptism, and, passing over into His Church, obey His precepts.

In Isaiah the Lord says: 'Now I will not release your sins. When ye stretch forth your hands, I will turn away my face from you; and if ye multiply prayers, I will not hear you: for your hands are full of blood. Wash you, make you clean; take away the wickedness from your souls from the sight of mine eyes; cease from your wickedness; learn to do good; seek judgement; keep him who suffers wrong; judge for the orphan, and justify the widow. And come, let us reason together, saith the Lord: and although your sins be as scarlet, I will whiten [Footnote: 'Exalbabo.'] them as snow; and although they were as crimson, I will whiten [Footnote: 'Inalbabo.'] them as wool. And if ye be willing and listen to me, ye shall eat of the good of the land; but if ye be unwilling, and will not hear me, the sword [Esau] shall consume you; for the mouth of the Lord hath spoken these things. [Footnote: Isa. i. 15-20.]" 246

The Zionists who wanted to remain openly practicing Jews had to carefully nurture an antagonism over the course of many centuries in Europe against the Pope,

and depict him as if the "anti-Christ", and against Catholicism as the evil ecumenical Church of the Apocalypse, and against Islam and the Turks as heathens; so that "reformed" Christians would not see the Jews and Judaism as the evil ecumenical Church of the Apocalypse headed by the "anti-Christ"; and so that the English Esau, or some other European force, would take Palestine from the Turks and give it to the Jews, who could then regulate the trade of the world. The best means to accomplish this feat was to create anti-Catholic "reformations" and "second reformations" creating the Protestant and Puritan Churches, which mirrored the Jewish faith, and for the Jews to pretend to convert to these Judaised Churches and form an alliance with Gentile Christians against Islam, while scapegoating and destroying Catholic Christianity.

Cabalist Giordano Bruno influenced Queen Elizabeth, and a short time later an interest in the Kabbala Denudata, edited by Christian Knorr von Rosenroth and Francis Mercury van Helmont, appeared in England. 247 Franciscus Mercurius van Helmont 248 promoted cabalistic reformist dogma in England. Van Helmont taught an ecumenical religion which converted Christianity into Judaism. The Inquisition accused him of Judaizing Europe. He was a good friend of Leibnitz.

Van Helmont disseminated his message in England though Anne Conway 249 to

Henry More, Robert Boyle, John Locke, Isaac Newton, etc. Van Helmont also published on medicine and chemistry, subjects which would later interest David Hartley. The ecumenical Protestants, Puritans, and Arians like Isaac Newton, Samuel Clarke and David Hartley, converted Christians to Judaism under the guise of converting Jews to Christianity.

Frankist Jews converted to Christianity in order to destroy it from within through crypto-Jewish infiltration and subversion. Some Jews used the institution of Freemasonry as a means to bring about the conversion of Christians to Judaism. As predicted in Biblical prophecy, they sought to make Jerusalem the capital of the ecumenical church of Judaism, which would replace the supposedly "Universal" or "Catholic" Church seated in Rome. Racist Jewish Zionist Moses Hess wrote in his treatise published in 1862, Rome and Jerusalem,

"You have certainly heard of Joseph Salvador, the author of the work entitled History of the Mosaic Institutions and of the Hebrew People. This same author recently published a work entitled Paris, Rome and Jerusalem, in which he clearly shows that even among our enlightened brethren, there are dreamers who wish for a rebuilding of the Temple of Jerusalem. But he attaches to this rebuilding conditions that are acceptable neither to pious nor to progressive Christians and Jews. If I understand the author correctly, he expects his New Jerusalem to become the world capital of the fusionists. Salvador, furthermore, seems to cherish the curious idea that the Jews ought first to turn Christians, so that they may be the better able to convert the

Christians afterward to Judaism. This work is, in reality, not as new as Salvador thinks; it began eighteen hundred years ago. It seems, however, that the Judaism of which Salvador is thinking is as new as his Christianity.

More reasonable are the attempts of those fusionists who, like my friend Hirsch, of Luxemburg, are utilizing freemasonry as a means to amalgamate all the historical cults into one. The Luxemburg Rabbi, the antipode of his namesake, the Frankfort Rabbi Hirsch, developed the idea of fusion so thoroughly in the excellent lectures which he delivered at the Luxemburg Lodge, and later published under the title Humanity as a Religion, that, according to him, the matter may be considered closed. All that remains for the rabbis to do is to close up their reform temples and send the school children to the masonic temples. In truth, the logical consequences of reform have long since led those who took the sermons of the reform rabbis seriously, toward making such a step; as you, being a resident of Frankfort, well know. In vain did they afterward ornament their fusionist sermons with Talmudic quotations. It was too late and they had to be satisfied to preach to empty pews.

Jewish rationalists, who have as little reason to remain within the fold of

Judaism as have Christian rationalists for clinging to Christianity are, like their Christian friends, very energetic in discovering new grounds for the existence of a religion which, according to them, has no longer any reason to exist. According to them, the dispersion of the Jews was merely a preliminary step to their entering upon their great mission. What great things are the Jews in exile to accomplish in their opinion? First of all, they are to represent 'pure' theism, in contradistinction to Christianity. In the next place, tolerant Judaism is to teach intolerant Christianity the principles of humanitarianism. Furthermore, it is the function of exilic Judaism to take care that morality and life, which in the Christian world are severed from each other, should become one. And lastly, the Jews must also act as industrial and commercial promoters — be the leaven of such activities among the civilized nations in whose midst they live. I have even heard it remarked quite seriously, that the Indo-Germanic race must improve its quality by mingling with the Jewish race!

But, mark you, from all these real or imaginary benefits which the Jews in dispersion confer upon the world, none will be diminished even after the restoration of the Jewish State. For just as at the time of the return from the Babylonian exile not all the Jews settled in Palestine, but the majority remained in the lands of exile, where there had been Jewish settlements since the dispersion of Israel and Judah, so need we not look forward to a larger concentration of Jews at the future restoration. Besides, it seems to me that those benefits which the Jews in exile confer upon the world are exaggerated,

'for the sake of the cause.' I consider it an anachronism to assign to the Jews those missions which they certainly performed in antiquity, and to some extent also in mediaeval times, but which, at present, no longer belong peculiarly to them. As to affecting the unity of life and theory, it is only possible with a nation which is politically organized; such a nation alone is able to realize it practically by embodying it in its institutions.

Again, what section of world-Jewry is to teach the Christians tolerance and humanity? You will surely say the enlightened Jews. But is not the enlightened Christian entitled to repeat to the enlightened Jew the words which Lessing, in his Nathan the Wise, puts into the mouth of the liberal Christian in his answer to the liberal Jew: 'What makes me a Christian in your eyes, makes you a Jew in mine.'

Or, on the other hand, should the enlightened Jew say to the orthodox Christian, 'Your beliefs are mere superstitions, your religion only fanaticism, ' may the enlightened Christian not turn to the orthodox Jew and make similar remarks in defense of his own religion? Our cultured Jews who accuse Christians of possessing a persecution mania, reason as fallaciously as does Bethmann Hollweg when he charges the Jews with the same trait. History can

neither be explained nor changed in its course by such explanations.

From the viewpoint of enlightenment, I see as little reason for the continuation of the existence of Judaism as for Christianity. It is better for the Jew who does not believe in the national regeneration of his people, to labor, like the enlightened Christian, for the dissolution of his religion. I understand how one can hold such an opinion. But what I do not understand is, how it is possible to believe simultaneously in 'enlightenment' and in a Jewish Mission in exile; in other words, in the ultimate dissolution and in the continued existence of Judaism at the same time." 250

Christianity itself was a movement to convert Gentiles to Judaism in the guise of Liberalism, and to take the hatred and menacing nature of the creator God of the Old Testament out of Judaism so as to make it more palatable for Gentile consumption. A new call for "fusion" reappeared in the Zionism of Protestants, who often wrote of converting Jews to "Christianity" — while calling for the "restoration" of the Jews to Palestine, so as to make Jerusalem (as opposed to Rome) the seat of a new international despotism that was based on Judaism, which treachery against Christian Gentiles signified the terror and devastation of the prophecies, the mysticism of the gnostics who were influenced by the East, and the despotism and deceit of the worst of the Talmud. Protestantism itself takes a large step towards converting Christianity back into original Judaism, the old covenant, the Old Testament, with all its horrors and inhumanity.

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3.4 The "British-Israel" Deceit

Biblical prophecies require that in order for the millennium to begin all of the Tribes of Israel must return to Palestine {Isaiah 11:11-12. Jeremiah 23:8; 30:3. Ezekiel 37:21. Hosea 3:4-5). The ten northern tribes were missing (never existed), though some were believed to have been found in the mid- 1 800's. "Christian Zionists" ought to recognize that this violation of prophecy, the fact that all of the tribes have not returned to Israel, is a tell tale sign that Zionism is anti-Biblical, a farce and an unholy deceit.

Some in England had long believed that the English descended from one of the ten lost tribes of Israel, which had allegedly traveled to England on Phoenician ships in ancient times. The belief that the British were a lost tribe of Israel was promoted in Russia, by Jewish interests, as evidence that England might be a place of respite for the anti-Christ — especially since the British Royals claimed to be descended from King David, and the Zionists published countless books in England and America calling for the "restoration of the Jews to Palestine" and concurrently seeking to foment a war with Rome, Russia and Turkey by calling the Pope, the Czar and the Sultan the "anti-Christ". It was Jews in England who inspired the belief that the Pope in Rome, the Russian Czar and the Turkish Sultan were the anti-Christ, and the propaganda which popularized these beliefs served the perceived self-interests of the

Jews. It was also Jews in Russia who inspired a belief there that the English King was the anti-Christ. It was not mere coincidence that this antagonistic propaganda calling for wars on all sides amongst the empires, also uniformly called for the "restoration of the Jews to Palestine", and uniformly stigmatized an artificial enemy as the "anti-Christ". The Jews had been trying to provoke a world war through their hateful and intolerant propaganda for centuries.

A vast movement existed in England and the Commonwealth Nations during and after Queen Victoria's reign, which called itself "Anglo-Israel" or "British-Israel". They claimed that the English descended from the Israelites, that Queen Victoria descended from the House of King David, and that the Jews should be "restored" to Palestine. 251 It is likely that all movements which call for the "restoration of the Jews to Palestine" were begun and financed by Jews, overtly or covertly.

The prophecies require that the Messiah be descended from David (II Samuel 7; 22:44-51; 23:1-5. Isaiah 9:6-7. Jeremiah 23:5; 33:15, 17). In an attempt to avoid Christian suspicion and persecution, many Jewish groups spread the myth that their ancestors had left Israel before the crucifixion of Christ, or had opposed it. 252 The question naturally arises, was the entire British-Israel movement, which began more than one thousand years ago, initiated by Jews who sought to distance themselves from the crucifixion of Christ? Some Jews asserted that America was the new Israel and that Jews were important members and sponsors of Christopher Columbus' voyage to America — even that Christopher Columbus was himself a Jew searching

for a new homeland for the Jews. 253 In America, Judge Noah, a Jewish Zionist, argued that the American Indians were descended from the Israelites, and Noah sought to privilege Jews in America on this basis.

John Spargo was quoted in The New York Times on 22 February 1921 on page 10, referring to the publication of the Protocols of the Learned Elders ofZion in English translation, in an article entitled "Spargo Condemns Racial Antagonism"

"In 1895 a book was published in France which attempted to prove the existence of a world-wide conspiracy against Christian civilization. In that book the theory was advanced that the English people are all of the Jewish race, and that the British Government is the central force of this worldwide Jewish conspiracy. In his book Nilus reproduced this fantastic theory but, recognizing that it would cause the protocols to be laughed out of court, The Dearborn Independent, The London Morning Post and all the other publishers of the protocols in England and America have carefully deleted this part of the book by Nilus. The reason for the deletion is as obvious as the dishonor of it."

Spargo was mistaken if he would assert that there was no belief among the British themselves that they had descended from the "Israelites" and that this belief was

instead concocted in Russia in 1895 in order to discredit the Jews and the British. The belief that the British descended from the "Israelites" was very old and enduring, as was the belief that they descended from Noah. 254 William Camden in his Britannia of 1586, 255 and Theophilus Evans in his Drych yprifoesoedd of 1716, 256 told of the Welsh legend that the Ancient Britons, the Welsh, had descended from Noah's grandson Gomer. Camden's view even found its way onto the 1606 English edition of the map ANGLIC, SCOTIA ET HIBERNIAN, SIVE/BRITANNICAR: INSVLARVM DESCRIPTIO:

"The first Inhabitants which settled here not long after the universal Flood and the Confusion of Babel came here from France, considering its Proximity, Similarity of language, Manners, Government, Customs and Name, as is stated by the learned Clarencieux Camden, the only light shining on our histories, as demonstrated in his treatise called Britannia. For to this day the ancient Britans, the Welshmen, call themselves CUMRI, (not Cambri), derived from Gomer, the son of Iaphet (called by the Romans Cimber) from whom the Celtas or Gauls are descended." 257

Circa 800AD, Nennius wrote that the British descended from Noah in his Historia Britonum. 25S Aylett Sammes published Britannia Antiqua Illustrata 259 in 1676, in which he argued that the British descended from the Phoenicians. Henry

Rowlands 260 argued in 1723 that the ancient Druids were the descendants of Noah. In the 1 740's, William Stukeley held that the British were the children of Abraham. 261 Queen Victoria believed that she was descended from King David, which also meant that Victoria's grandson Kaiser Wilhelm II was also believed by the family to be descended from David. In 1924, Laurence Austine Waddell published The Phoenician Origin of Britons, Scots & Anglo-Saxons Dicovered by Phoenician & Sumerian Inscription in Britain, by Pre-Roman Briton Coins & a Mass of New History. 262

3.5 For Centuries, England is Flooded with Warmongering Zionist Propaganda

Zionism appeared early and often in England and America. 263 For example, in addition to the works cited above, Thomas Brightman published his Apocalypsis Apocalypseos in 1585. 264 In 1585, Francis Kett, like Martin Luther, declared that the Pope was the "Beast" prophesied in Revelation and the man foretold to pretend to be God in the Temple. 265 In 1 585, Kett envisioned Jerusalem as the heavenly seat of the new Kingdom of Christ. 266 Kett was burned at the stake in 1 589 for declaring that the Bible prophesied that the Jews would be restored to Palestine. The "Eastern Question" arose again and again in apocalyptic literature and the authors frequently discussed scenarios that eventually played out — Russia's wars against Turkey, Napoleon and the East, Greek independence, the Crimean War, the Congress of Berlin, World War I and World War II, etc. It is no coincidence that the works which called for the "restoration of the Jews to Palestine" correctly foretold the wars the

Jews deliberately caused to further their goal of creating a "Jewish State".

"Lord Protector" Oliver Cromwell, Queen Victoria, Prime Minister Benjamin Disraeli, Prime Minister Arthur Balfour, Prime Minister David Lloyd George and Prime Minister Winston Churchill were each outspoken and long-term Zionists. 267 This remarkably high percentage of Zionist leaders in England is especially odd given that only a very small percentage of Jews were Zionists and there was never a large Jewish population in England. This oddity is explained by the grossly disproportionate influence of Cabalistic Jews and Jewish bankers in England over the course of many centuries.

Puritans, like Oliver Cromwell, were ardent Zionists and carried out a "second reformation" in order to attack the Catholics — whom the Jews hated. Many Puritans migrated to America. Though American schools teach that they came for religious freedom, the truth of the matter is that they migrated to America so that they would have the freedom to practice extreme intolerance.

Puritans sought to forcefully convert Christians to Judaism, while pretending to seek to convert Jews to Christianity. Like many of the Protestants of Germany, they generally named their children with names taken from the Old Testament, not the New. In Amsterdam, English Puritan Zionists Joanna and Ebenezer Cartwright issued

a Zionist petition in 1649 calling on the English and the Dutch to lead the Jews back to Palestine. Zionist Cabalist Franciscus Mercurius van Helmont traveled from Amsterdam to England to spread Cabalistic Judaism and Zionism among the intellectual elite of England — and he was quite successful. Rabbi Manassah ben Israel, of Amsterdam, persuaded Oliver Cromwell to readmit Jews into England on the premise that the Biblical pronouncement that the Jews shall be scattered to the ends of the Earth meant that they shall enter England, which would trigger the "ingathering" of the Jews to Palestine. 268 The Old Testament instructed the Jews to enter every nation and the affluent Jews of Amsterdam no doubt recognized the benefits of gaining inroads into the affairs of England and of profiting from its wealth. Jews were famous for gathering political and economic intelligence from around the world. 269

Regina Sharif wrote in her article "Christians for Zion, 1600-1919",

"Nowhere in Europe has support for Zionism been as widespread and popular over the ages as in England. It was there that the idea of Jewish restoration in Palestine became prominent and developed into a doctrine that lasted well over three centuries. 1 Nahum Sokolow, the well-known Jewish historian of the Zionist movement, commented on this permanent connection between England and Zionism: 'English Christians taught the underlying principles of Jewish nationality.' 2 He expressed his gratitude to the many 'English thinkers, men ofletters arid poets throughout the ages,' who championed the

Zionist cause through many generations. 'For nearly three centuries Zionism was a religious as well as a political idea which great Christians and Jews, chiefly in England, handed down to posterity.' 3 [***] Weizmann's skills in international diplomacy and persuasion, however great they might have been, would have remained fruitless had not English culture been conditioned to Zionism long before the time of Herzl or Weizmann and had not the seeds of Zionism been sown and cultivated in England by non- Jewish Zionists long before the appearance of Herzl's Judenstaat." 210

See also: Eliyahu Tal, You Don 'tHave to be Jewish to be a Zionist: A Review of 400 Years of Christian Zionism, International Forum for a United Jerusalem, Tel Aviv, (2000).

In the 1 500's, and continuing through the 1 800's and beyond, a great many books were published in Great Britain and in America at the instigation of Cabalistic Jews advocating:

1). The overthrow of the Pope, who was called "Anti-Christ", together with the destruction of the Catholic Church.

2). The destruction of the Turkish Empire, and of Mohammedanism, and of the dethroning of the Sultan, who was also dubbed the "Anti-Christ" in this hate filled literature.

3). The destruction of the Russian Empire, and the Czar, who was also called the "Anti-Christ".

4). The destruction of the French and German Empires.

5). Loud cries for world war and the "Battle of Armageddon.

6). And, quite tellingly, the "restoration of the Jews to Palestine", the rebuilding of the Jewish Temple and the formation of Jerusalem as the capital of a new world government — many of which objectives Jewish leaders accomplished through the Crimean War, the Treaty of Berlin, the Young Turk Revolution, the Balkan Wars, the Russian Revolution and the First World War.

There were many advocates of these beliefs, including Thomas Drake, who published The Calling of the Jews in 1608. Henry Finch published The Worlds Great Restauration. Or the Calling of the Ievves and (With Them) of All the Nations and Kingdomes of the Earth, to the Faith of Christ in 1621. 271 Manasseh ben Israel's work was translated into English as: The Hope of Israel, Printed by R.I. for Hannah Allen, London, (1650); and The Great Deliverance of the Whole House of Israel: What it Truly Is, by Whom it Shall Be Performed, and in What Year. . . in Answer to a Book Called the Hope of Israel, Written by a Learned Jew of Amsterdam Named

Menasseh ben Israel, Printed by M.S., London, (1652). John Milton published Paradise Regained in 1671. 272 In 1747, John Collet published A Treatise of the Future Restoration of the Jews and Israelites to Their Land: with Some Account of the Goodness of the Country, and Their Happy Condition There, till They Shall Be Invaded by the Turks : with Their Deliverance from All Their Enemies, When the Messiah Will Establish His Kingdom at Jerusalem, and Bring in the Last Glorious Ages. 273 Joseph Eyre published Observations upon the Prophecies Relating to the Restoration of the Jews: with an Appendix in Answer to the Objections of Some Late Writers in 1771. 274 After winning an award for his work on Zionism in 1795 while a divinity student at Cambridge, Charles Jerram published An Essay Tending to Shew the Grounds Contained in Scripture for Expecting a Future Restoration of the Jews inl796. 275

Scores of such works appeared in Britain, America, and elsewhere advocating world war, the "restoration of the Jews to Palestine" and the destruction of heaven and Earth; including: G. Fletcher, The Policy of the Turkish Empire. The First Booke, Printed by Iohn Windet for W[illiam] S[tansby] and are to be soulde at Powles

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Wharfe at the signe of the Crosse Keyes, London, (1597); and OftheRvsse Common Wealth, Or, Maner of Gouernement by the Russe Emperour, (Commonly Called the Emperour of Moskouia): With the Manners, and Fashions of the People of That Countrey, Thomas Charde, London, (1591); and De Uteris antiquae Britanniae, regibus praesertim quidoctrind claruerunt, quique Collegia Cantabrigiaefunddrunt, Ex Academiae celeberrimae typographeo, Cantabrigiae, (1633); and Israel Redux: Or the Restauration of Israel, Exhibited in Two Short Treatises. The First Contains an Essay upon Some Probable Grounds, That the Present Tartars Near the Caspian Sea, Are the Posterity of the Ten Tribes of Israel. The Second, a Dissertation Concerning Their Ancient and Successive State, with some Scripture Evidences of Their Future Conversion, and Establishment in Their Own Land, Printed by S. Streater for John Hancock, London, (1677); and The English Works of Giles Fletcher, the Elder, University of Wisconsin Press, Amsterdam, (1 964). See also: T. Draxe, The Worldes Resurrection, or the Generall Calling of the Iewes a Familiar Commentary Vpon the Eleuenth Chapter of Saint Paul to the Romaines, According to the Sence of Scripture, and the Consent of the Most Iudicious Interpreters, Wherein Aboue Fiftie Notable Questions Are Soundly Answered, and the Particular Doctrines, Reasons and Vses ofEuery Verse, Are Profitable and Plainly Deliuered, Iohn Wright, London, (1608); and The Earnest of Our Inheritance Together with a Description of the New Heauen and the New Earth, and a Demonstration of the Glorious Resurrection of the Bodie in the Same Substance, George Norton, London, (1613); &n<\An Alarum to the Last Iudgement. Or an Exact Discourse of the Second Comming of Christ and of the Generall and Remarkeable Signes and F ore-Runners of It Past, Present, and to Come; Soundly and Soberly Handled, and Wholesomely Applyed. Wherein Diuers Deep Mysteries Are Plainly Expounded, and Sundry Curiosities Are Duely Examined, Answered and Confuted, Matthew Law, London, (1615). See also: J. Mede, Clauis apocalyptica ex innatis et insitis visionum

characteribus eruta et demonstrata. Ad eorum usum quibus deus amorem studiumqfuej indiderit prophetiam illam admirandam cognoscendi scrutandique, T. and J. Buck, Cantabrigiae, (1627); English translation by R. B. Cooper,^ Translation ofMede's Clavis Apocalyptica, Rivington, London, (1833). See also: J. Archer, The Personall Reigne of Christ upon Earth: In a Treatise Wherein Is Fully and Largely Laid Open and Proved, That Jesus Christ, Together with the Saints Shall Visibly Possesse a Monarchicall State and Kingdome in this World, Benjamin Allen, London, (1643). See also: T. Brightman, The Revelation of Saint John: Illustrated with Analysis and Scholions, Wherein the Fence Is Opened by the Scripture, and the Events of Things Foretold Showed by Histories, Together with a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophecy of Daniel, Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours, Printed by Thomas Stafford, Amsterdam, (1644); and The Workes of That Famous, Reverend,

and Learned Divine, Mr. Tho. Brightman viz., a Revelation of the Apocalyps, Containing an Exposition of the Whole Book of the Revelation of Saint John, Illustrated with Analysis and Scholions : Wherein the Sense Is Opened by the Scripture, and the Event of Things Foretold, Shewed by History : Whereunto Is Added, a Most Comfortable Exposition of the Last and Most Difficult Part of the Prophesie of Daniel : Wherein the Restoring of the Jews, and Their Calling to the Faith of Christ, after the Utter Overthrow of Their Three Last Enemies, Is Set Forth in Lively Colours : Together with a Commentary on the Whole Book of Canticles, or Song of Salomon, Printed by John Field for Samuel Cartwright, London, (1 644). See also: R. J., Compunction or Pricking of Heart with the Time, Meanes, Nature, Necessity, and Order of It, and of Conversion; with Motives, Directions, Signes, and Means of Cure of the Wounded in Heart, with Other Consequent or Concomitant Duties, Especially Self-Deniall, All of Them Gathered from the Text, Acts 2.37. And Fitted, Preached, and Applied to His Hearers at Dantzick in Pruse-land, in Ann. 1641. And Partly 1642. Being the Sum of 80. Sermons. With a Post-Script Concerning These Times, and the Sutableness of this Text and Argument to the Same, and to the Calling of the Jews. By R. J. Doctor of Divinity, Printed by Ruth Raworth for Thomas Whitaker, and are to be sold at his shop, at the Kings Armes in Pauls Church- Yard, London, (1648). See also: S. Gott, Novce solymce libri sex: sive Institutio Christiani 1. De pueritia. 2. De creatione mundi. 3. De juventute. 4. De peccato. 5. De virili cetate. 6. De redemptione hominis, Johannis Legati, Londini, (1649); English translation: Nova Solyma, the Ideal City; Or, Jerusalem Regained, London, J. Murray, (1902). See also: T. Thorowgood, J. Dury, Manasseh ben Israel, Digitus dei: New Discoveryes with Sure Arguments to Prove That the Jews (A Nation) or People Lost in the World for the Space of near 200 Years, Inhabite Now in America; How They Came Thither; Their Manners, Customs, Rites and Ceremonies; the Unparallel 'd Cruelty of the Spaniard to Them; and That the Americans Are of That Race. Manifested by Reason and Scripture, Which Foretell the Calling of the Jewes; and the Restitution of Them into Their Own Land, and the Bringing Back of the Ten Tribes from All the Ends and Corners of the Earth, and

That Great Battell to Be Fought. With the Removall of Some Contrary Reasonings, and an Earnest Desire for Effectuall Endeavours to Make Them Christians. Whereunto Is Added an Epistolicall Discourse of Mr John Dury, with the History of Ant: Monterinos, Attested by Manasseh Ben Israeli, a Chief Rabby. By Tho: Thorowgood, B:D, : Printed for Thomas Slater, and are to be sold at his shop at the signe of the Angell in Duck-Lane, London, (1652). See also: E. Hall, He apostasia, ho antichristos, Or, a Scriptural Discourse of the Apostasie and the Antichrist, by Way of Comment, upon the Twelve First Verses of 2 Thess. 2 under Which Are Opened Many of the Dark Prophecies of the Old Testament, Which Relate to the Calling of the Jews, and the Glorious Things to Be Affected at the Seventh Trumpet Through the World : Together with a Discourse of Slaying the Witnesses, and the

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Jewish forces in England, who wanted to destroy Catholicism and attack the Pope and the Turks in order to "restore the Jews to Palestine", fabricated prophecies meant to win converts to their cause. In 1641, a pamphlet appeared in England purporting to be the prophecies of one Ursula Shipton, a. k. a. Mother Shipton, a. k. a. Agatha Shipton, a. k. a. Ursula Sontheil (ca. 1488-1561). This six page pamphlet entitled The Prophesie of Mother Shipton in the Raigne of King Henry the Eigth Foretelling the DeathofCardina.il Wolsey, the Lord Percy and Others, as Also What Should Happen in Insuing Times 276 printed several statements of fact in 1641, which purported to be predictions of events yet to occur in Shipton's lifetime, but which had already occurred by 1641. There were no extant records proving that any such woman as "Mother Shipton" ever existed.

The pamphlet was political propaganda issued by those who wished to rid England of Catholicism and justify revolution and murder. It was so successful, that new prophecies allegedly written by "Mother Shipton" began to appear referring to the Pope, the Turks and the "calling of the Jews". 277 "Mother Shipton" predicted terrible wars, which had not yet occurred when these new prophecies appeared, but which had been in the plans of the Protestants who would overthrow the Pope and take Palestine from the Turks in order to give it to the Jews. Numerous later and expanded editions appeared. In 1 862, Charles Hindley 278 lent greater credibility to the hoax by adding passages about machines, which did not exist in the period of 1488-1561, but which had since been invented. He also infamously added the prediction that the world would end in 1881, but later admitted that these additions were the

products of his own imagination. 279

3.6 As a Good Cabalist Jew, David Hartley Conditions Christians to Welcome Martyrdom for the Sake of the Jews

Though he came from humble beginnings, David Hartley was well-connected and had married into the immensely wealthy family of his second wife Elizabeth Packer in 1735. His plea for the destruction of the Christian temple of Europe — principally Roman Catholicism, and the diaspora of Christendom — smack of revenge for the Jewish Diaspora brought on by the Romans. It is amazing that some Christians, to this day, are gullible enough to destroy themselves and humanity for the sake of ancient Jewish prophecies, for the sake of modern Jews. Their leaders are well paid. In an odd twist on the Crusader culture of the English, Hartley tried to make one

feel un-Christian if one did not support world revolution (a precursor to Frankist-Jewish Communism), Zionism and Jewish world rule after the intentional destruction of Christendom. Anti-Semitic Christian Zionists worked the other end of the political spectrum, but issued the same ultimate message, i. e. they promoted world revolution, Zionism and the destruction of Christendom. 280 Jews made appear to the gullible Christians that they had a choice, but their choices were limited to obeying Jewish plan A, or Jewish plan B.

It is interesting to note that the founder of Protestantism — the founder of the "Gentile" movement to destroy Catholicism and label the Pope the "Beast of the Apocalypse" — was an expressed philo-Semite, Martin Luther, a "Reformer" who appeared to seek the cooperation of the Jews to end the religious hegemony of Catholicism — Luther who had published That Jesus Christ was Born a Jew in 1523. 281 Long after creating a divide in European Christians, Martin Luther forwarded the Zionist agenda by taking an anti-Semitic stand. He published On the Jews and Their Lies in 1543. 282 Luther, with his close contacts with the Jewish community, may well have been an agent for Zionists, and Protestantism clearly was a device to divide and destroy Christendom. It might also be that near the end of his life Luther eventually sickened of killing Christians and was sincerely revolted by the Jews' plans to exterminate all Gentile races. The ultimate motives behind the Crusades and the persecution of Jews during the Crusades are also open to question.

Some have taken the view that Protestantism created Zionism in its quest for an ally against the Catholic Church — and in England with the purpose of securing trade routes to India and China (and later oil). 283 Though these forces were no doubt in play during the movement — at the instigation of Jews, it would appear far more likely that Zionists created Protestantism as a means to destroy the Roman Catholic Church they so hated, than that the Protestants created Zionism — given the fact that Zionism pervades the Old Testament and is the foundation of Judaism.

The Rothschilds had no small amount of influence in England and in

France — they helped to put Disraeli and the Napoleons in power — and the alleged trade advantages of securing Palestine for the Jews would profit Jewish financiers, as well as the British or French. It was always the Jews who were whispering of these alleged advantages into the ears of the gullible and trusting Christians. It was the Jews who went from one country to another preaching this same message. It was the Jews who alleged that only Jews could secure European interests in the region, which was not only a patently false message, it was absurd and the exact opposite of the truth.

Abbe Barruel alleged that the Jacobins, who instigated the French Revolution, were a current manifestation of a very old revolutionary conspiracy of the Freemasons to establish a world government through world revolution. In 1806, Barruel produced a letter he received from A. J. B. Simonini, which he alleged proved a Jewish conspiracy to destroy Christendom and rule the world. 284 At about

the same time, George Stanley Faber 285 alleged that the Pope and Islam were an evil conspiracy, which stood in the way of the "restoration of the Jews" and the fulfilment of prophecy. Faber proposed the destruction of the Turkish Empire, and the destruction of Catholicism, in preparation for the "restoration of the Jews". In this period we find such fanatical titles as: W. Ettrick, The Season and Time, Or, an Exposition of the Prophecies Which Relate to the Two Periods of Daniel Subsequent to the 1260 Years Now Recenter Expired: Being the Time of the Seventh Trumpet. . . Together with Remarks upon the Revolutionary Anti-Christ Proposed by Bishop Hors ley and the Rev. G. S. Faber, Longman, Hurst, Rees, Orne, and Brown, London, (1816). There was a large and long-lived religious movement in Protestant England and America to bring about World War in order to "restore the Jews to Palestine". This had no benefits for Christians.

The Bolsheviks under Trotsky sought the destruction of religion, World revolution, and a World government. These were expressed Jewish objectives. The Bolsheviks mass murdered tens of millions of Christians and plunged many millions more into misery. The British and Americans eventually succeeded in destroying the Turkish Empire, "restoring the Jews to Palestine" and securing their access to the Orient and to oil. The Jews had their way, at a horrible cost to humanity, which we continue to pay. Their next move is to make Americans and British bloodthirsty, paranoid and hateful warmongering bigots, so that the Jews can use the Americans and British to exterminate innocent Moslems. Just as fascistic Zionist Jews taught the German youth to hate and fear "Christ-Killing" Jews, fascistic Zionist Jews are teaching Americans and British to hate and fear "Islamo-Fascists".

One hundred years before Marx published his Manifesto, Hartley called for world revolution and the destruction of the Christian Churches and of European civil institutions so as to cause suffering Christians to disperse throughout the world and evangelize — just as the Roman dispersion of the Jews into Diaspora caused Jews to roam and proselytize. In Hartley' s day, many governments had both "evangelical and

civil" power — the Church and the State were often one institution with two faces.

At that time, the Roman Catholic Church was one of the most powerful institutions in the world and stood in the way of the Old Testament prophecy that the "Jewish Nation" should attain political and religious hegemony, and rule the world after all the Gentile nations had been obliterated. The Catholics pretended to the Jewish throne as the elect, as the chosen of God. The Catholics asserted the doctrine that the Catholic Church is the "Mystical Body of Christ", which has divine dominion over the nations. The Jews believed that their Messianic prophecies gave them this divine right.

Racist Jewish Zionist Theodor Herzl believed that he would not receive the support of the Pope and the Catholic Church, and Herzl was correct. Jews also had many other reasons to hate Catholics. Romans destroyed the Jewish Nation and Rome was the seat of Catholicism. Catholics had committed numerous atrocities

against Jews, including the Ghetto system and the Inquisition — the Ghetto of Rome was an especially degrading system.

In Europe, absolute hegemony had always been the goal of empires and churches — and the cause of numerous wars. Jews were by no means alone in their quest for hegemony. In addition, the Catholic Popes had sought to take Palestine in the Crusades, supposedly not in hopes of the "restoration of the Jews to Palestine", but in the hopes of taking the Holy Land for the Christians. This made Catholicism an obstacle, and a competitor, to Zionism. Catholicism had long been the chief obstacle to Jewish religious hegemony. It also sought hegemony over the Christian faith, for example, in the case of the Council of Trent.

The Old Testament, the Talmud and the Cabalistic writings led Jews like the Frankists to believe that they had a right and an obligation to enslave the rest of mankind to serve them (Zechariah 8:23. Shabbath 32b), that evil was good (Job 12. Isaiah 45:7; 59:15-16. Sanhedrin 97a-99b), and that the only means to bring about the reign of the Jewish God was to destroy all competitive religions and governments and bring about absolute suffering throughout the world (In the Hebrew Bible: Genesis 25:23; 27:38-4 \. Exodus 19:5-6. Numbers 24:17-20; 33:50-56. Deuteronomy 7:6; 28:10. Psalm 2:1-12; 18:40-50; 72:8-11; 1 10:1-7. Isaiah 11; 40:23; 42:1; 49:7, 23; 60:10-12; 61:9; 65; 66. Jerama/z3:17; 10:10;23:5-8. Ezekiel 39:\7 -\8. Obadiah. Micah 17:16-17. Zephaniah 2:11. Zechariah 8:23; 14. In the Jewish Talmud: Sanhedrin 20b; 56a-60b; 886; 91a-99b\ 105a. Shabbath 32b. Sukkah 52a-b. Erubin 2\b. Rosh Hashanah 17a. In the Judaist Cabbalah: Zohar I, 47a; II, 2196; III, page 196, 43a, 282a). Ironically and paradoxically, a major part of the Jewish religious plan is the objective of making Jews irreligious. Jewish leaders believe that the prophets commanded that Jews fall away from their Jewish God (Sanhedrin 97a), and that they are duty bound to see to it that two thirds of Jews perish as a result (Ezekiel 5:12. Zechariah 13:8-9). They believe that the Messiah will only come when

Jews have embraced heresy and have made the world evil (Sanhedrin 91a).

These Shabbataian/Frankist Cabalistic Dualistic sects among Jews — including the Donmeh who committed genocide against the Armenian Christians — even promoted anti-Semitism — even Blood Libel accusations — in order to promote their political agendas in an unbroken chain of revolutionaries from the Frankists to the Marxists to the political Zionists. They preached reincarnation and taught that their leaders were incarnations of the Jewish Messiah. It is no coincidence that Newton, Clarke, Hartley and the other British "Christians", who rej ected the divinity of Christ, preached the message that Christians must destroy themselves with a world revolution and "restore the Jews to Palestine". These treacherous men were obviously serving the interests of the Cabalistic Jews who led them.

3.7 Jewish Revolutionaries and Napoleon the Messiah Emancipate the Jews

Pragmatically, in order for the Jews to obtain emancipation throughout the world, the governments which held them as chattel would have to be overthrown. In order for the governments to be overthrown, the basic structures of society had to be destroyed so as to promote misery, gross dissatisfaction and revolution. Satisfied people tend to preserve the status quo. The last vestiges of the Holy Roman Empire and the Turkish Empire had to be eliminated in order for the Jews to obtain Palestine.

Jewish revolutionaries seek to tear down society so that the common people will have no option but to revolt. Though they pretend to work for the interests of the common people, the Jewish revolutionaries covertly do everything in their power to make the people suffer. Though Jewish revolutions call for general strikes giving the appearance that they supporting the working class, they in fact attempting to destroy the economy of the target nation so that they can blame the Gentile Government for the failure of the society to provide for the welfare of the worker. Jewish bankers concurrently tighten up on loans, and the society falls apart. Jews in the media heap blame and scorn on the Gentile government. In these ways Jews of various classes cause non-Jews to loathe their own societies and destroy them.

When the contrived revolution occurs, Jewish revolutionaries deliberately throw the nation into chaos and deeper into economic disaster. Jewish revolutionaries then use their power over the press to spread the myth that only a dictator can restore order, the order which the Jews covertly and deliberately subverted. Jewish bankers finance their puppet dictator and see to it that their candidate has no well financed or publicized competition. After the Jewish revolutionaries have their puppet dictator in place, they attack Goy religion and mass murder Christians, and especially attack the intellectual elite, so as to ruin the genetic heritage of the Gentile peoples and prevent counter-revolution — prevent Gentile self-determination. This "revolutionary" process is the fulfillment of Judaism, and the chief proponents of Jewish World revolution have been Frankist Jews under the leadership of their unimaginably wealthy patriarchs, the Rothschild dynasty.

The Jacobins, under Frankist Jewish leadership, used pro-democracy propaganda to install the dictator Robespierre in the French Revolution. After Robespierre failed, the Jews put Napoleon, a dictator who considered himself to have been the Messiah, into power. Napoleon almost achieved the Jews' Messianic goals. However, when Napoleon's success in emancipating the Jews led to Jewish assimilation into Gentile society, Jewish leaders turned against Napoleon for having helped the Jews. Jewish leaders preferred oppressive segregation to the dissolution of assimilation.

Liberal apostate Jews began to treat Napoleon as if something of a god. On 4 April 1806, Napoleon mandated a single catechism for the entire Empire, which included the statements that Napoleon was "the image of God on Earth" and the "the Lord's anointed", i. e. the "Messiah". 286 Napoleon instituted the Feast of St. Napoleon, on 15 August 1806, in honor of Neopolas, and mixed the cipher of Napoleon and Josephine with the unutterable name of Jehovah and placed the

imperial eagle higher than the Ark of the Covenant on his official crest. Before Napoleon, the French Revolution had largely lost favor with Catholics and religious Jews when Robespierre attacked Judaic and Christian beliefs and instituted the Cult of the Supreme Being and pretended that he was himself a god. Napoleon, the Messiah, emancipated Jews wherever he could, tried to take Palestine for the Jews, re-instituted the Sanhedrin, laid much of the foundation for reform Judaism, etc. 287 The North American Review wrote in 1845,

"The performance of Racine's tragedy of 'Esther' is said to have excited Napoleon's sympathy for the Jews; and he intended at once to improve their condition, and win them to his own interests. In 1 806, their usurious practices led to complaint, and serious question, whether their rights, under the decree of 1791, should not be withdrawn. Whereupon, the emperor convened at Paris an assembly of the principal French Jews, to whom he proposed questions respecting their opinions and practices, with measures for establishing their brethren throughout the kingdom in honest and useful professions. The questions were answered, for the most part, to the satisfaction of the emperor; and he called a grand sanhedrim of seventy-one members, to convert the doctrinal explanations of the first assembly into authoritative decrees; hoping that the Jews out of the kingdom, also, would send representatives, and thus Paris would be made the centre of a powerful influence to unite and control the Jews throughout the world. The sanhedrim assembled at Paris in 1 807, — a truly venerable body. A few foreign deputies attended; but its authority has never been recognized out of France, nor by all in that country; where, however, it seems to have been productive of benefit, in turning many Jews from dishonest and sordid to respectable and useful employments. Indeed, the decrees of this assembly contained a submissive renunciation of many firm Judaic principles. T hey declared, that France was the only 'fatherland' of the French Jews, that intermarriage with Christians

was lawful, and that no trades were prohibited." 288

When Napoleon sought the "restoration of the Jews to Palestine", Czar Alexander, under the influence of religious Jewish leadership, called Napoleon the anti-Christ and declared that he was out to destroy Christendom. Jewish leaders used their influence around the world to prevent the complete emancipation of the Jews, which they believed would lead to assimilation and the loss of their power over the Jewish People. The Holy Synod of Moscow proclaimed,

"In order to bring about a debasement of the Church he [Napoleon] has convened to Paris the Jewish synagogues, restored the dignity of the rabbis and founded a new Hebrew Sanhedrin, the same infamous tribunal which

once dared to condemn our Lord and Saviour Jesus Christ to the cross. And now he has the impudence to contemplate the unification of the Jews whom God in His wrath has dispersed over the surface of the earth and to organize all of them for the destruction of the Church of Christ to the purpose — oh, unspeakable audacity surpassing all the misdeeds! — that they may proclaim the Messiah in the person of Napoleon." 289

The Jews exerted their influence in England as well as in Russia. Lewis Mayer, who desired the "restoration of the Jews" and who sought the annihilation of Catholicism, and the German, Turkish and Russian Empires, also declared that Napoleon was the anti-Christ in 1806. 290 During Napoleon's reign, some Jews betrayed him and encouraged all Jews to side against Napoleon and with an "anti-Semitic" Czar, because they feared that Napoleon's emancipation of the Jews was leading to assimilation, 291 and one must wonder if Russian anti-Semitism was the work of such Jews and if the anti-Semitism of the Czars came at the request of Jewish leaders. A powerful Jewish leader of the time, Shneur Zalman, who hated Gentiles, reasoned that,

"If Bonaparte wins, the wealth of the Jews will increase and their positions will be raised. But their hearts will be estranged from their Father in Heaven. However, if Czar Alexander wins, then although the poverty of the Jews will increase and their position will be lower, their hearts will cleave to and be bonded with their Father in Heaven." 292

Napoleon III was also seen by some as the anti-Christ, who would reign over America and England and persecute and destroy Christendom. 293 When Napoleon Bonaparte's attempt to capture Palestine for the Jews failed, he sought to bring Jews from around the world to France — only five hundred Jews lived in Paris in 1789, 294 and there were only 40,000 Jews in all of France. 295 If Napoleon had defeated the British, it would have meant the hegemony of the Jews over Christendom as Hartley had desired.

Napoleon Bonaparte told Barry Edward O'Meara,

"I wanted to make them leave off usury, and become like other men. There were a great many Jews in the countries I reigned over; by removing their disabilities, and by putting them upon an equality with Catholics, Protestants, and others, I hoped to make them to become good citizens, and conduct themselves like the rest of the community. I believe that I should have succeeded in the end. My reasoning with them was, that as their rabbis explained to them that they ought not practise usury against their own tribes, but were allowed to practise it with Christians and others, that, therefore, as

I had restored them to all their privileges, and made them equal to my other subjects, they must consider me like Solomon or Herod, to be the head of their nation, and my subjects as brethren of a tribe similar to theirs. Consequently, they were not permitted to deal usuriously with them or me, but to treat us as if we were of the tribe of Judah. Enjoying similar privileges to my subjects, they were, in like manner, to pay taxes, and submit to the laws of conscription, and to other laws. By this I gained many soldiers. Besides, I should have drawn great wealth to France, as the Jews were very numerous and would have flocked to a country where they enjoyed such privileges. Moreover, I wanted to establish a universal liberty of conscience and thought to make all men equal, whether Protestants, Catholics, Mohammedans, Deists, or others; so that their religion should have no influence in getting them employment under government. In fact, that it should neither be the means of serving, nor of injuring them: and that no objection should be made to a man's getting a situation on the score of religion, provided he were fit for it in other respects. I made everything independent of religion." 296

In August of 1 806, the Venetian representative of the Viennese Court stated that the assembly of the Notables of France and Italy, "aimed at the realization of far-reaching plans and 'even to the gathering of the Jews in a particular Kingdom'." 297 On 24 September 1806, Metternich, an agent of the Jewish bankers, wrote to Standion of Napoleon, the Messiah,

"The impulse has been given: the Israelites of all the lands have their eyes turned to the Messiah who seems to free them from the yoke under which they find themselves; the aim of so many sentences (as it is only that much) is not at all to give full licence to the citizens professing this religion in the lands submitted to French rule, but the desire to prove to the whole nation that its real fatherland is France." 298

If France were to become the Jewish homeland, as Napoleon desired after his failure to take Palestine for the Jews, that would have made Napoleon the King of the Jews, the Jewish Messiah — the "anti-Christ". Napoleon's uncle, Cardinal Joseph Fesch, purportedly said to him,

"Do you want indeed to bring about the end of the world? Do you not know that the Holy Scriptures predict the end of the world for the moment when the Jews will be recognized as a corporate nation?" 299

Israel Jacobson published Les premiers pas de la nation juive vers le bonheur sous des auspices du Grand Monarche Napoleon, Paris, (1806); which treated of

Napoleon as if he were the Messiah.

3.8 Hitler Accomplishes for the Zionists What Napoleon Could Not

Later, the Nazis, with their dictator, and the Bolsheviks, with their many dictators, sought to destroy all religions in Europe — sought to destroy Europe, itself. Hitler called for a millennium of Nazism. Much of this revolutionary and nihilistic fervor in Europe stemmed from the Reformation as a revolution against Catholic corruption and in this period revolutions were commonly justified based upon scripture. 300 The Illuminati sought revolution, the elimination of private property and religion. Even more revolutionary and nihilistic was the Jewish reformatory movement of Frankism, which was covertly behind the other revolutionary movements. 301 This Jewish sect encouraged its members to join other religions in order to destroy them — to become leaders in government in order to subvert society — to practice the mafia creed of Omerta silence — and to lie and deceive.

Hitler, whose political career in many ways reflects Napoleon' s and in many ways was the polar opposite of Napoleon' s though meant to fulfill the same ends Napoleon failed to achieve — Hitler tells us of his apocalyptic visions that Nature might have chosen the Jews. The pledge of a thousand year empire, ein tausendjdhriges Reich, is reminiscent of the prophesy of the millennium of Christ {Revelation 20:1-7). Hitler, the Bolshevik who did what he could do to destroy Europe — Hitler, who ultimately called on the German People to admit their defeat and kill themselves at the close of the war in Europe, who wrote in Mein Kampf, after complaining of the francophilia of the Viennese press and stating that Zionism had convinced him to finally accept anti-Semitism — Hitler stated,

"Just once more — and this was the last time — fearful, oppressive thoughts came to me in profound anguish.

When over long periods of human history I scrutinized the activity of the Jewish people, suddenly there rose up in me the fearful question whether inscrutable Destiny, perhaps for reasons unknown to us poor mortals, did not with eternal and immutable resolve, desire the final victory of this little nation.

Was it possible that the earth had been promised as a reward to this

people which lives only for this earth?

Have we an objective right to struggle for our self-preservation, or is this justified only subjectively within ourselves?

As I delved more deeply into the teachings of Marxism and thus in tranquil clarity submitted the deeds of the Jewish people to contemplation, Fate itself gave me its answer.

The Jewish doctrine of Marxism rejects the aristocratic principle of

Nature and replaces the eternal privilege of power and strength by the mass of numbers and their dead weight. Thus it denies the value of personality in man, contests the significance of nationality and race, and thereby withdraws from humanity the premise of its existence and its culture. As a foundation of the universe, this doctrine would bring about the end of any order intellectually conceivable to man. And as, in this greatest of all recognizable organisms, the result of an application of such a law could only be chaos, on earth it could only be destruction for the inhabitants of this planet.

If, with the help of his Marxist creed, the Jew is victorious over the other peoples of the world, his crown will be the funeral wreath of humanity and this planet will, as it did millions' of years ago, move through the ether devoid of men.

Eternal Nature inexorably avenges the infringement of her commands.

Hence today I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord." 302

Jewish Dualists believed that the millennium could be brought about by committing monumental acts of evil. They believed that by betraying the Jewish People, as Judas betrayed Jesus — Jew betrayed Jew, anti-Semitic Jews could fulfill the Jewish prophecies. They believed in Hitler. They financed Hitler. They created Hitler.

English Protestant Zionists, vile traitors under the direction and influence of Jewish Zionist bankers, planned the destruction of European society, which they planned would result in the "restoration of the Jews to Palestine" and the downfall of Christianity — ultimately the destruction of Heaven and Earth by fire. The Socialist ideology that almost brought this about was promoted by the anti-Semite Karl Marx and his good friend, the eager assimilationist — turned anti-Semite — turned racist Zionist, Moses Hess — who, together with Ghillany, Bauer, and others, provided the anti-Semitic Socialistic dogma that gave rise to Eugen Karl Duhring and eventually

to Adolf Hitler. Such Socialists had always used anti-Semitism to bring themselves into power and their goal was always to destroy the social institutions of Europe to make it ripe for revolution, which Jewish revolution would emancipate the Jews, then expel them to Palestine.

In 1 749, with the English Revolution of 1 688 against Catholicism in fairly recent memory, Cabalist David Hartley had iterated these goals in three corollaries to his 83 rd Proposition in the second volume of his Observations on Man:

"Cor. 1 . May not the two Captivities of the Jews, and their two Restorations, be Types of the first and second Death, and of the first and second Resurrections?

Cor. 2. Does it not appear agreeable to the whole Analogy both of the Word and Works of God, that the Jews are Types both of each Individual in particular, on one hand, and of the whole World in general, on the other? May we not therefore hope, that, at least after the second Death, there will be a Resurrection to Life eternal to every Man, and to the whole Creation, which groans, and travails in Pain together, waiting for the Adoption, and glorious Liberty, of the Children of God?

Cor . 3. As the Downfal of the Jewish State under Titus was the Occasion of the Publication of the Gospel to us Gentiles, so our Downfal may contribute to the Restoration of the Jews, and both together bring on the final Publication and Prevalence of the true Religion; of which I shall treat in the next Proposition. Thus the Type, and the Thing typified, will coincide; the First-fruits, and the Lump, be made holy together."

Hartley called for the destruction of the Christian Temple — principally Roman Catholicism. Jews hated Romans and that hatred carried over to the Pope and Catholicism. Gustaf Dalman wrote of the Talmud, which is riddled with hateful, racist and genocidal comments and commandments, 303

"In the Talmud no people have a name so hated as the Romans, who destroyed the Jews' holy city and took from them the last remnant of independence." 304

In Proposition 84, Hartley calls for a Christian diaspora to serve the interests of the Jews by spreading Jewish monotheism to all the peoples of the Earth and by making it easy for the Jews to monopolize trade and take all the wealth of the Gentiles, which theft objectives fulfill Jewish Messianic prophecy,

"Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries

of Christendom into the remote Parts of the World, particularly into the East and West-Indies; whither consequently they will carry their Religion now purified from Errors and Superstitions.

Sixthly, The Restoration of the Jews, mentioned in the last Proposition, may be expected to have the greatest Effect in alarming Mankind, and opening their Eyes. This will be such an Accomplishment of the Prophecies, as will vindicate them from all Cavils. Besides which, the careful Survey of Palcestine, and the neighboring Countries, the Study of the Eastern Languages, of the Histories of the present and antient Inhabitants, &c. (which must follow this Event) when compared together, will cast the greatest Light

upon the Scriptures, and at once prove their Genuineness, their Truth, and their Divine Authority."

Hartley concludes his many fallacies by asserting that Christendom should rejoice in its own deliberate self-destruction and the annihilation of the Earth, because destroying itself proves its faith in, and the truth of, the Jews' prophecies, by artificially and willfully bringing them about,

"One ought also to add, with St. Peter, as the practical Consequence of this Proposition, that the Dissolution of this World by Fire is the strongest Motive to an Indifference to it, and to that holy Conversation and Godliness, which may fit us for the new Heavens, and new Earth.""

The Dispensationalist "Christians" are the modern version of the Hartleys and the Newtons. They have nuclear bombs at their disposal and intend to bring about the destruction of life on Earth in the vain and suicidal hope that Jesus will fabricate them a new heaven and Earth. These religious fanatics, these subversive traitors, are a menace to mankind and are under the direct control of Jewish leadership, who have fabricated their mythologies and promoted them. They are slaves to Israel who intend to deliberately destroy humankind. They are psychopathic and have no sympathy for others, nor respect for the self-determination of others, nor any regard for human life. They are the ideal slaves of Israel.

It is interesting that the New Testament contains in its creed the seeds of the self-destruction of the enemies of the Jews prophesied in the Old Testament, and converts the enemies of the Jews to a mythology that results in the Gentiles' own demise {see, for example: Romans 11). The apocalyptic book of Enoch contains many of the mythologies found in the apocalyptic aims of "Christian" Zionists, who seem to wish to stamp out the "seed of Cain" 305 — the seed of the fair — the seed of the European Gentiles. Hartley and countless others readied Christians to joyfully accept war and their own extermination.

History's most highly regarded theological expert on Judaism, Johannes Buxtorf

alleged that Jews were readying to destroy Christianity and to take the Christians remaining after the devastation as slaves — as is prophesied in the Hebrew Bible, in the apocalyptic books of Qumran, and in the Talmud and Cabalistic writings. Buxtorf reiterated the intentions of some Jews as told in the 14 th Century Jewish author Machir of Toledo's (this is perhaps a false name and the work may have been fabricatedby Turkish Jews) AvkatRokhel, Constantinople/Istanbul, (1516). Machir's AvkatRokhel was and is a very influential work, which was translated from Hebrew to Yiddish, and which has been republished many times in both Hebrew and Yiddish. The Jews wrote of Hitler and the persecutions of the Third Reich centuries before they came about. The Zionists put Adolf Hitler into power to fulfil these plans. The

Jews also wrote of world government and of the league of nations following world war, centuries before they came about. The Zionists have agitated for both world wars in order to fulfil these plans, and are today agitating for a Third World War.

The book of I Enoch taught Jews many apocalyptic lessons. It is interesting to note that being victims of oppressive laws, Jews had experience with "excessive laws, tyrannical rulers," etc. and one is struck by how these methods were applied by Bolsheviks and Nazis under Zionist control, and are today used against the Palestinians in the illegally occupied territories. Some Jewish writers knew that such oppression could make peoples lackadaisical, defeatist and lose their will to fight back, or be involved in politics, which situation they knew would degrade into vicious combat — especially vulnerable were peoples who had been conditioned by Jewish mythology to welcome their own demise, like Christians were conditioned to exterminate themselves by vile traitors like David Hartley. Jewish writers told that chemical and biological weapons, as well as environmental degradation and psychological warfare, would decimate Gentiles and apostate Jews, while antidotes spared pious Jews, who prospered from the destruction of their neighbors. Jewish writers predicted dictators like Napoleon and Hitler who would ask their people to worship them as gods — there being no better means to defeat Roman Catholicism in Europe. Jewish writers often spoke of the extermination of assimilatory Jews, like those of Europe in the mid- Twentieth Century.

Johannes Buxtorf, a renowned expert on Judaism and the life of the Jews who were his contemporaries, and with whom he had an extensive correspondence (his son corresponded with Manasseh ben Israel), wrote in his Synagoga Judaica: Das ist Jiiden Schul ; Darinnen der gantz Jiidische Glaub und Glaubensubung. . . grundlich erkldret, Basel, (1603), as translated in the 1657 English edition, The Jewish Synagogue: Or An Historical Narration of the State of the Jewes, At this Day Dispersed over the Face of the Whole Earth, Printed by T. Roycroft for H. R. and Thomas Young at the Three Pidgeons in Pauls Church- Yard, London, (1657), (margin notes appear here in {braces}):

"CHAP. XXXVI.

Touching the Jews Messias who is yet for to come.

THat a Messias was promised unto the Jews, they all with one mouth acknowledge; hereupon petitioning in their daily prayers that he would come quickly; before the houreglass of their life be run out. The only scruple is of the time when, and the state in which he shall appear.
They generally beleeve, that this their future Messias shall be a simple man, yet nevertheless far exceeding the whole generation of mortals in all

kinde of vertues: who shall marry a wife and beget children, to sit upon the throne of his kingdom after him. When therefore the Scripture mentioneth a twofold Messias, the one plain, poor, and meek, subject to the stroke of death: the other illustrious, powerful, highly advanced and exalted: the Jews forge unto themselves two of the same sort, one which they call by the name of Messias the son of Joseph that poor and simple one, yet an experienced and valiant leader for the warrs; Another whom they entitle Messias the son of David that true Messias who is to be king of Israel, and to rule over them in their own land. About whose coming they are among themselves altogether disagreeing.

Those ancient Jews who lived before Christs incarnation, did not much miss the marke, when Elias said that the world should continue six thousand years, whereof two thousand were to be void and without force, that is, without the law of God, the other two thousand under the law: and the last under the Messias.

Their hope was therefore this, that foure thousand years after the worlds creation fully expired, their Messias should come in the flesh: in which their errour was small or none at all; for according to the vulgar account of us Christians, Christ the true Messias was borne in the 3963. year of the world, but according to the Jews computation in the year 376 1 , we and they differing 202 years. And now because Christ came not unto them in great power, a king of glorious state (such as were David and Solomon) to deliver them from the tyranny of that usurping Herod, and Roman cruelty, neither with a rod of iron to break in pieces and destroy their enemies: but only began his kingdom over them with the spiritual scepter of his doctrine, even for this very cause they would not receive him for the true Messias, though some few did acknowledge and embrace him, and at that time the most ancient and approved men amongst them did expect his coming: {Luk. 2.25.} thus we finde a Simeon waiting for the consolation of Israel, {lb. v. 38.} and Anna that old Prophetess speaking of him to all that hoped for deliverance in Jerusalem. The very same that the Apostle Paul witnesseth in his Epistle to the Romans, {Rom. 1 1.5.} that though the Jews were most ingrateful, yet is there a remnant of them according to the election of grace. Yea, when all

kingly power, sacerdotal honour and dignity was taken from them, the city Jerusalem made a ruinous heap, and their beauty the temple turned into ashes, every one now begins to suspect the time of the coming of the Messias to be past. Hence it was that in the 52. years after the destruction of the Temple, a certain proud and haughty Jew boasting that he was the true Messias, feared not to affirme himself the same of whom Balaam prophesied in these words:{Num. 24.17, 18.} I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a Scepter shall rise out of

Israel, and he shall smite the corners ofMoab, and destroy all the children ofSheth. AndEdom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Others understood this prophesie of the then newly begun kingdom of the Christians. But the Jews even at this day determine their Messias as yet to come, and to fulfil those things which Balaam foretold, according to their substance. That the said Jew should proclaim himself the Messias, was most grateful unto them: who presently in their own conceits can nourish hopes, that they should become the conquerours of the Romans, who a little before had destroyed their City and Temple. This Seducer following the letter of the prophesie, names himself, Ben Chocab, which is by interpretation, the son of a Star. His chief follower, who at the very first clave unto him, was Rabbi Akibha, a man of great learning, who had under his tuition twenty four thousand Scholars, proclaiming him to be Malka Meschiccha, Christ the King. By this means much people went after him; insomuch, that he chused unto himself the City Bittera for the seat of his kingdom. But when that Adrian the Roman Emperour, had after a siege of three years and an half taken and killed this their Messias, and together with this beautiful Star had miserably slaughtered more then four hundred thousand Jews, then the remnant of so great a massacre perceiving themselves led astray by this their Star, turn Anabaptists, and call him from that day to this Barcozabh, that is, the son of a lye, a lying and bastardly Messias. Yet neverthelesse, many since have lived who would be reputed for the Messias, as you may read in a book called Schebhet Jehudah*. {Schebet Jehudah, the tribe of Judah. A historical book of the many afflictions, martyrdoms of the lews, as also of their disputes with the Christians in Spain, and Italy. It was printed at Crncovia in Germany. An. d.1591.}

The issue of all is this; that the Jews convicted in their own consciences, will they, nill they, [willy nilly] are forced to confesse that the time in which the Messias was to come, is already past.

When therefore they had despised and rejected Christ the true Messias, and no other appeared, they falsified the above mentioned tradition ofElias (which was that the Messias should come about the four thousandth year of the world) by annexing unto it this Comment; that the time was prolonged for

their offences. But when at length no reason could be pretended of this long delay, neither could they define the time of his coming: their onely evasion is, to smite with this curse the head of him that should determine a certain season for his coming, Tippach ruchan atzman schel mechasschebhe Kitzin*, {Sanhedrin c.ii.p.97. } Which is, Let their soul and body burst with a swolling Rupture, who peremptorily set down the time; that time (I say) in which the Messias is expressly for to come. Yet this not at all pondered, and nothing set

by, many of them moved by the prophesies of the men of God concerning the coming of the Messias, have in their souls and consciences confessed, that the time of his coming was already past; and therefore in their writings they acknowledge that he is born indeed; but for their sins and impenitent life, not as yet revealed. And at this instant all the Jews dwelling amongst us are of the same opinion. Hereupon Rabbi Solomon Jarchi saith, that according to their ancestors, the Messias was born in that day in which Ierusalem was last of all destroyed, but where he hath so long been hid, to be uncertain. Some of them think that he lies in Paradise, bound to the womans hair, grounding upon these words in the Song of Solomon: {Cant. 7.5.} Thy head upon thee is like Carmel, and the hair of thy head like purple, the King is bound in the Galleries. By King understanding the Messias, and by Galleries, paradise. Rabbi Solomon follows this exposition of these ancient Rabbines. The Talmudists write, {Sanhedrin c.n. p. 98.} that he lies in Rome under a gate among sick folks and Lepers, perswaded by the words of Esay [Isaiah], who saith, {Esay 53.3.} that he is one despised and rejected of men, a man of sorrows, and acquainted with grief. Others forge other lies and tales.

Well, let all these things fall out according to their own desire; yet they still believe he is to come. {The miracles before Christs coming.} First then before his coming shall happen ten notable miracles, by which every one shall be admonished and incited to an accurate preparation for his coming, and also be warned to conceive that he shall not come so poor and privately as Christ came. These ten miracles I mean here to present in the same words that the Rabbines have commended them to posterity, in a little book called Abkas Rochel. {Abkas rochel pulvis aromatarius, the author Rimchar a little book in octavo it hath 3 parts, the first of the miracles, before the coming of the Messias, two of the soule, and the state of it after this life. The third of Moses his tradition about Mount Sinai, mans creation, &c. It was printed at Venice anno Dom. 1597.}

The first miracle, God shall stirr up and produce three kings, who proving traitors to their own faith, shall also turn Apostates: so living before men as though they served the true God: yet in very deed practising nothing less; seducing silly souls, and after such a manner tormenting their consciences, that they may abjure God and their own faith, even so that many of the sinners of Israel shall utterly despair of redemption, being ready to deny God,

and forsake his fear. Concerning these things Isaiah speaketh, c. 59. 14,15. Judgment is turned away backward, and justice standeth afar off ; for truth is fallen in the street, and equity cannot enter, yea truth faileth. What? All they why shall love the truth shall flee in troops, and flying hide themselves in the caves and holes of the earth, and shall be massacred by the great, and mighty, and tyrannical persecutors. At that time shall be no king in Israel, as

it is written. {Hos. 3.4.} The children of Israel shall abide many dayes without a King, and without a Prince, and without a sacrifice, and without an Image, and without an Ephod, and without a Teraphin: There shall not be any more Rosch Ieschibhah (b) {Jascbhah. [***] a Synagogue from [***] to sit or rest.} that is head of the Synagogue, no faithful teachers who may feed the people with the word of God, no merciful and holy, no famous and eminent persons shall remain. The heaven shall be shut up and food shall fail; these three kings shall enact laws so many, so burdensome, and so tyrannical, pronounce such heavie judgments upon men, that but a very few shall be left, because they had rather die, then living deny their maker. Yet these three kings by Gods ordinance and disposition shall only reign three moneths.

In the time of their reign, they shall double the ordinary tribute, so that who formerly paied only eight pieces only eight pieces, shall then pay eighty, he who formerly paied ten, shall then be forced to give an hundred. He that hath nothing at all to give, shall be punished with the loss of his head: yea also, the longer they shall reign, the greater and heavier will the burdens be which they shall impose upon the children of Israel. There shall also come certain men from the ends of the earth, so black and abominable, that if any man look upon them he will die through fear. Every one of them shall have two heads, and eight eyes, shining like a flame of fire. They shall run as nimbly and swiftly as an hart. Then shall Israel cry out, woe unto us, woe unto us, the frighted little ones cry alass alass, dear father what shall we doe? then shall the father answer, the deliverance of Israel is now at hand, and even at the door.

{The second miracle.} The second miracle, God shall make the sun to exceed in heat, that many burning feavers, plagues, and other diseases shall be scattered abroad upon the earth, by reason of which, a thousand thousand of the Gentiles and people of the world shall die daily. Hereupon, the Gentiles at length weeping, shall bitterly cry out, woe and alass whither shall we turn our selves? where shall we hide us? Thus with expedition they shall goe and dig their own graves, wish for death, and oppressed with thirst and grief, hide themselves in the Caves and Dens of the Earth. But this great heat shall be as physick and a refreshing to them that are just and good in Israel, as it is written, {Mai. 4.2.} unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall; by this sun of righteousness understanding that in the

heavens. {Num. 24.23.} Balaam (say they) also prophesied of this; saying, alass who shall live when the Lord hath brought it to pass.

{The third miracle.} The third miracle, God shall make a dew of blood to fall upon the earth: which all Christians and people of the earth thinking to be watery and most delightful, shall take and drink, and drinking die. The

Reprobate also in Israel who despaired of redemption, shall also die by drinking of it, but it shall not be hurtful to them who are just among the lews, who in true faith firmly cleaving unto God, do persevere in the same, as it is written. {Dan. 12.3.} They that be just shall shine as the brightness of the firmament, and they that turne many to righteousness, as the stars for ever and ever: again, the whole world for three dayes space shall be full of blood; according to that which is written: {Joel 2.30.} I will give signes in heaven and in earth, blood and fire and pillars of smoke.

{The fourth miracle.} The fourth miracle, God shall send a wholsome dew upon the earth. They shall drink of this who are indifferent honest: It shall serve as a salve to them who were made sick by drinking of the former, as it is written. {Hos. 14. 5 .} 1 will be as a dew to Israel, he shall grow as the lillie, and cast forth his root as Lebanon.

{The fifth miracle.} The fifth miracle. God shall turn the sune into so thick a darkness, that it shall not shine for the space of thirty dayes, as it is written, The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. At the end of thirty dayes God shall restore its light; as it is written, {Es. 24.22. } They shall be gathered as prisoners are gathered in the pit, and shall be shut up in prison, and after many dayes they shall be visited. The Christians being sore afraid to see these things, they shall be confounded with shame, and acknowledg that all these things come to pass for Israels sake: yea, many of them shall embrace the Jewish religion: as it is written, {Jon. 2.8.} They that observe lying vanities forsake their own mercy.

{The sixth miracle.} The sixth miracle, God shall permit the kingdom of Edom (to whit that of the Romans) to bear rule over the whole world. One of whose Emperours shall reign over the whole earth nine moneths, who shall bring many great kingdoms to desolation, whose anger shall flame towards the people of Israel, exacting a great tribute from them, and so bringing them into much misery and calamity. Then shall Israel after a strange manner be brought low and perish, neither shall they have any helper: of this time Esay prophesied, {Esa. 59 .16.} And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him. After the expiration of these nine moneths, God shall send the Messias son of Joseph, who shall come of the stock of Joseph, whose name shall be

Nehemiah, the son of Husiel. He shall come with the stem of Ephraim, Benjamin and Manasses; and with one part of the sons of Gad. As soon as the Israelites shall hear of it, they shall gather unto him out of every City and nation, as it is written: {Jer. 3.14.} Turn ye backsliding children saith the Lord, for I will reign over you, I will take you one of a City, and two of a tribe, and bring you to Sion.

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Then shall Messias the son of Joseph, make great war against the king of Edom, or the Pope of Rome, and being conqueror shall kill a great part of his army, and also cut the throat of the king of Edom, make desolate the Roman Monarchic, bring back some of the holy vessels to Jerusalem, which are treasured up in the house of ' Mlianus \ Moreover the king of Egypt shall enter into league with Israel, and shall kill all the men inhabiting about Jerusalem, Damascus, and Ascalon: which thing once noised over the whole earth, a horrid dread and astonishment shall overwhelm the inhabitants thereof.

{The Seventh miracle. } The seventh miracle. They say that at Rome there is a certain piece of marble, in shape resembling a Virgin, so framed and fashioned, not by mans workmanship, but by the Lords hand. To this Image shall all the wicked livers in the world gather themselves, and burning in lust towards it, shall commit incest with it. Hereupon, in the same marble will the Lord forme an infant, which by a certain rupture shall issue out of it. This infant shall be called Armillus Harascha, Armillus the wicked, and shall be the same which the Christians call Antichrist. His length and bredth shall be tenn els, the space betwixt his eyes and the palm cross wise. His hollow eyes red, his hair yellow like gold, the soles of his feet green; and to make his deformity compleat, he shall have two heads. He coming to the wicked king of Rome, shall affirm himself to be the Messias and god of the Romans, to whom they easily give credit: and make him king over them. All the sons of Esau shall love and stick fast unto him. He shall bring under his yoak the whole Roman Monarchic, and to all Esaus ofspring glorying in the name of Christian, he shall say, bring me the law which I gave unto you. Which they shall presently deliver, together with their book of Common-prayer, which he shall receive as true and legitimate, acknowledging that he gave that law and book unto them, desiring that they will beleeve in him.

These things once finished, he shall send his Embassadors to Jerusalem to Nehemiah the son ofHusiel, and to all the Congregation of Israel; with this mandate to bring their law unto him: and confess him to be God: At the report of this, fear and wonder assault their souls: and Nehemias accompanied with three hundred thousand voluntiers of the tribe ofEphraim, carrying also the book of the law with him, shall come unto Armillus, and out of it read him this sentence, {Exod. 20.} I am the Lord thy God, thou s halt have none other Gods before me. To whom Armillus making answer, shall deny any such sentence to be extant in their law, and that therefore they ought to

acknowledg him for a God, following the example of the Christians, and other people of the earth. Then shall Nehemiah the son of Husiel in that instant command his followers to binde Armillus, and entering the field with thirty thousand armed Nobles, shall put to the sword two hundred thousand of his assistants. For this cause Armillus greatly enraged, shall gather together

all his forces in a deep valley to fight against Israel, and to destroy no small number of Jacobs posterity. There shall Messias the son of Joseph breath his last, whom the holy Angels shall take, hide, and casket up with other Patriarks of the world. The Israelites shall be struck with such astonishment, their hearts shall fleet like water; but Armillus himself shall not know of the death of their Messias, who otherwise would not leave one of them alive.

Then shall all the Nations of earth banish the Jews out of their dominions, no way permitting them any longer to be their co-inhabitants. Moreover, such trouble and distresse shall at that time perplex the Jews, as hath not been from the beginning of the world.

{The coming of Michael.} Then shall Michael come and fan away the wicked in Israel, as it is written; {Dan. 12.1.} At that time shall Michael stand up, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time. Then the remnant shall flee into the wildernesse, where God shall try and purge them after the same manner that silver and gold is tried in the Furnace. For the Lord saith, {Exek. 20.38.} I will purge out from among you the Rebels, and them that transgresse against me. And again, {Dan. 12.10.} Many shall be purified, made white, and try ed; but the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand. Then shall the whole remainder of Israel be in the wildernesse for forty five days, the chief of their fare being grasse, leaves, and herbs; and that Scripture shall be fulfilled in their ears, {Hos. 2.14.} I will allure her, and bring her into the wildernesse, and speak comfortably unto her. The truth of this appears out of that of the Prophet, From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety dayes. Blessed is he that cometh to the thousand three hundred and five and thirty dayes. But goe thee thy way till the end be: for thou shalt rest, and stand in the lot at the end of the dayes.

Conceive that forty five being added to the precedent number of ninty, the last number of 1 335 daies doth arise. In that time all the wicked in Israel shall perish; who are unworthy to be copartners in such a deliverance. Finally, Armillus invading Egypt with great power shall subdue it, as it is written: {Dan. 11.42.} The land of Egypt shall not escape. From Egypt he shall muster his forces for Jerusalem, striving with might and main once more to

make it a desolate heap. {Dan. 1 1 .45.} And he shall plant the tabernacle of his palace, between the Seas, in the glorious holy mountain, yet he shall come to his end, and shall help him.

{The eighth miracle.} The eighth miracle. The Archangel Michael shall arise, and shall thrice winde a mighty trumpet, as it is written; {Jsa. 27.13.}

It shall come to pass in that day, that the great trumpets shall be blowen, and they shall come that were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Again, {Zech. 9.14.} The Lord God shall blow the trumpet, and shall goe with the whirlewinds of the South. At the sound of this trumpet the true Messias the son of David, and the Prophet, Elias shall appear and manifest themselves to the devout Israelites inhabiting the wilderness of Judea. Then shall they receive incouragement, the weary hands shall be lifted up, and strength shall visit the feeble knees. All the Jews also wheresoever dispersed over the whole earth shall hear the sound of the trumpet, and at last confess, that God in mercy hath visited his people, and by a plenary deliverance hath been gracious to his inheritance, and all the captives of Ashur shall be gathered together. But the sound of this trumpet shall blast the Christians and people of the world with fear and astonishment, casting them into horrid maladies, Then shall the Jews gird up their loins, and with many a weary journey seek to revisite their Jerusalem. Messias also the son of David, together with his harbinger Elias, and all the faithfull his followers in Israeli with great joy shall come into Jerusalem. So soon as this pierceth the ears of wicked Armillus: he will babble out, how long will this abject and base people thus behave themselves? and shall once more with a great army of Christians hasten to Jerusalem to give battel to to their newly inaugurated soveraign. But God shall not permit that the Israelites should fall out of the fire into the pit, but speaking unto the Messias shall say unto him, Come thou and sit at my right hand, and to the children of Israel, sit you still, hold your peace, and quietly expect that great deliverance which the Lord this day will impart unto you. Then shall the Lord rain from heaven fire and brimstone, as it is recorded, {Ezech. 38.22.} I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Then shall Armillus with his whole army die, and the Atheistical Edomites (the Christians they mean) who laid waste the house of our God, and led us captive into a strange land, shall miserably perish; then shall the Jews be revenged upon them, as it is written, {Obad. 18} The house o/Jacob shall be afire, and the house o/Joseph aflame, and the house of Esau (that is, we Christians, as the Jews interpret, whom they Christen Edomites) shall be for stubble. This stubble the Jews shall set in fire, that nothing be left to us Edomites which shall not be burnt and turned into ashes.

{The ninth miracle.} The ninth miracle. At the second blast of Michael his trumpet being long and loud, all the graves in Jerusalem shall open, and the dead arise, Messias also the son of David together with Elias the Prophet shall restore to life Messias that good son of Joseph reserved under a certain

gate.

At the same time shall all the Congregation of Israel send Messias the son of David as an Embassador to the remnant of the Jews superviving the last slaughter, dispersed here and there among the Christians and other people of the earth, to summon them to Jerusalem. Then shall the kings of the nations without delay, carry the Jews inhabiting their quarters, upon their shoulders, and in Chariots unto Sion. I think this will come to pass much about the Greek Calends, {i. never.}

{The tenth miracle. } The tenth miracle. At what time the Angel Michael shall blow the trumpet the third time, then shall God bring them forth who border upon the rivers Gosane Lachlacke, Chabore, and also inhabited the cities of Juda, and they in number infinite and immesurable, together with their infants shall enter into Moses Paradise; the earth before and behinde them shall be nothing but a flame of fire, which shall consume all which is needful for the preservation of life among the Christians and other people.

When the ten tribes of Israel shall return out of the land of their captivity, then the pillar of the cloud of the divine glory and majesty shall encompass them, as it is written: {Micah 2.13.} the breaker up is to come before them: they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them. Moreover God shall open unto them fountains flowing out of the tree of life, wherewith he shall refresh them in their journey, lest at any time thirst should annoy them. For the Lord saith, {Jsa. 41.18.} / will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and dry land springs of water. Again, {Jsa. 49.10.} They shall not hunger nor thirst, neither shall the heat nor sun smite them, for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them. {The Jews ten fould comfort against the foresaid signes.} To comfort them against these ten signes foregoing the coming of the Messias, the most of which pretend great calamity and affliction to the Jews, they have a tenfold consolation. {Consol. 1.} The first is, that the Messias is certainly yet for to come: according to that of the Prophet, {Zach. 9.9. } Behold thy king cometh &c.

{The 2. Cons.} The second that he shall again gather them together being dispersed over the face of the whole earth, as it is written: / will bring them from the north country, and gather them from the coasts of the earth, and

with them the blinde and the lame, the women with childe, and her that travelleth with childe together, a great company shall return thither: From which place we may learn thus much, that if any went unto his grave blind or lame, the same shall God raise up cloathed with the same imperfections: that one may more easily know another, yet the Lord shall so perfectly cure the

lame, that they shall skip like Roes, as the Scripture witnesseth, {Esa. 35.6} Then shall the lame man leap as an hart, and the tongue of the dumbe sing; for in the wilderness shall the waters break out, and streams in the desert.

{The 3. Cons.} The third is; that God shall raise up the dead: as it is written; Many that sleep in the dust of the earth shall arise: these to life eternal, they to shame and everlasting contempt.

{The 4. Cons.} The fourth is, that God shall build them up a third temple, according to that plat- form and fashion which Ezekiel hath described cap. 4 1 . ver. 1, 2, 3.

{The 5. Cons.} The fift is, that the people of Israel shall be the sole Monarchs of the whole world, their dominion stretching from one end of the earth unto the other, according to that of Esay 60. 12. The nation and kingdom that will not serve thee shall perish: yea, these nations shall be utterly wasted. Yea, the whole world being turned unto the Lord shall be subject to his law, as it is recorded, {Zeph. 3.9.} For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

{The 6. Cons.} The sixth is, that God at that time shall defeat and destroy all the enemies of his people (that is, the Christians) and mightily to revenge himselfe upon them: as it is written, {Ezek. 25. 14.} I will lay vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger.

{The 7. Cons.} The seventh is, that God shall take away all diseases and maladies from among the people of Israel, according to that; {Jsa. 33.24.} The inhabitants shall not say I am sick: the people that dwell therein shall be forgiven their iniquitie.

{The 8. Cons.} The eight is, God shall prolong the dayes and yeares of the life of the Israelites. So that they shall live as long as the oake or other of that kinde: {Jsa. 65 .22. } for saith the lord, as the dayes of a tree are the dayes of my people, and my elect shalt long enjoy the works of their hands, and againe, there shall be no more thence an infant of dayes, nor an old man that hath not filled his dayes: for the child shall die an hundred yeares old, but the Sinner being an hundred years old shall be accursed, which is as much as to

say, {See Reschaim in the Talmud c. 6. p. 68.} if any die at an hundred years of age, it shall be said of him, that he died as a little infant, or in his infancy: for at that time the years of life of the Israelites shall be equal to them of the fathers from Adam to Noah, as Abenezra comments upon the place.

{Ninth Cons.} The ninth is, that God shall so clearly manifest himself to the Israelites, that they shall see him face to face. As it is recorded: {Isa. 40.5.} The glory of the Lord shall be revealed, and all flesh shall see together: because the mouth of the Lord hath spoken it. Yea, all the Lords

people shall be Prophets, as it is written: It shall come to pass afterward that I will powr out my spirit upon all flesh, and your sons and your daughters shall prophesie: your old men shall dream dreams, youryong men shall see visions.

{Tenth Cons.} The last degree of comfort is, that God shall quite root out of them all imbred lusts, and inclinations unto evil, as it is written: {Ezek. 36.26.} A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Hitherto we have delivered what we promised out of the book called Abhkas rochel, in which though it be summarily set down what the Jews beleeve concerning their Messias, as also the manner how he is to bring them back to Jerusalem: yet I think not impertinent in this place a litle more largely to declare with what solemnities their Messias shal give them intertainement in their own land, and with what happiness and felicitie they shall lead their lives under him.

{The feast which the Messias shall make unto the Jews at his coming.} When then the Messias hath gathered all the Jews together out of all the nations under heaven and from the foure winds of the earth, and hath brought them unto the land of Canaan flowing with milk and hony; then shall he cause to be prepared a sumptuous and delicate banquet, inviting and friendly welcoming unto it all the Jews with great pomp and joy inexpressible.

At this banquet shall be dished up and served in, the greatest beasts, fishes and fouls that ever God created. The worst wine that they shall drink shall be whose grape had its growth in paradise, and hath been barrel 'd up and reserved in Adams Cellar unto that time.

{The first dish. Behemoth. Job. 4.10.} The first dish in this feast shall be that huge oxe described in the book of Job, to be of such great strength and magnitude, named Behemoth. This is the Rabbines affirme to be the same oxe whereof David makes mention in his 50 Psalm and 10 verse. All the beasts oftheforrest are mine, and the cattel (Behemoth) feeding on a thousand hills, that is to say, which every day eateth up the grass of a thousand hils. But a

man will aske what at length would have become of this oxe, if he had lived so long, seeing he had long since eaten up all his fodder. The Rabbines (a) {(a) Rabbi Sal: Jarchi, & Rabhuenski. } learnedly answer that this oxe is stall-fed, and remains always in the same place, and that whatsoever he eateth on the day grows again upon the night in the same length and forme.

{The 2. dish. Leviathan. } The second dish adorning the table shall be that vast whale, Leviathan, (according to the Jewish tone Pronounced Lipiasan) who is also described in the book of Job, and mentioned in other places of holy writ.

Concerning these two beasts there hath bin handsomly compiled this

tradition by the wit and ingenuity of the solid pated Rabbins in their Talmud, {Babha Basra, c. 5. p. 74.} it runs thus, Rabbi Jehudah saith that what thing soever God created in the world he created it male and female, and that without all doubt; for he created the Leviathan yet least the he and she Leviathan: by engendring should augment the number, and at length by there monstrous magnitude and multitude destroy the whole world, God gelded the male, and killed the female, reserving her in pickle to be meat for them that are just in Judah and feared him, in the dayes of the Messias, as it is written: { Jsa. 27. 1 } In that day will the lord with a sore and great and strong sword punish Leviathan the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea. In the same manner he created that great ox called Behemoth feeding on a thousand hils male and female: yet lest by multiplying they might fill and destroy the earth, he gelded the male and killed the female, reserving it for the Jewes diet in time to come, as it is written: {Job 40.16.19} Loe now his strength is in his loynes, and his force in the navell of his belly, he that made him can make his sword to approach unto him.

{The third dish. Barinchue.) The third dish in this banquet as Elias Levita in his dictionarie named Tesbi out of the Rabbins reports, shall be that horrible huge bird called Barinchue which killed and unboweld shall then be rosted. Concerning this bird it is written in the Talmud {Bechoros c. ult. p. 57} she cast an Egge out of her nest by whose fall three hundred tall Cedars were broken down, and the Egge breaking in the full drowned three score villages. By this relation it is easie to conceive this bird to have been little inferiour in greatnes to the forementioned oxe and fish; whence we may also collect how glorious a dish the Messias is to make of it for his guests, and when there are many such birds (Guls I think) found in the land of Judah, none ought to think that which is reported of this to be fabulous.

{The Crow. Babha basra. c. 5. p. 72.} In the forementioned book of the Talmud, we read of a certain great crow which was seen of a Rabbine, worthy

to be credited. The relation runs thus. Rabbi barchannah saith, At a certain time I saw a frog, which is as great as the village Akra in Hagronia, well how big was the village? It consisted of no fewer then threescore houses. Then came a mighty serpent and swallowed up this frog. Instantly upon this, a great crow flying that way picked up as a small morsel both the frog and the serpent; and taking him to flight sat upon a Tree, now think with your selves how great and strong this tree must be. To which Rabbi papa the son of Samuel making answer, unless I had been in the place, and with these mine eyes seen the very tree, I would not have beleeved it. Thus much the Talmudist. Who dare give the lie to this Rabbine? When that good man Kimchi commenting on the fifty Psalm, {The great bird, ziz.} and explaining

the word Ziz hath there witnessed that Rabbi Judah the son of Simeon did avouch Ziz to be a bird of that bigness, that when he spreads abroad his wings he hides the body of the sun, and wraps the world in darkness. Furthermore, on a certain time, a certain Rabbine was upon the sea in a little ship, in the middle of which he saw a bird standing of such an height, that water came only to her knees: {Talmud in the same place.} which the Rabbine observing, bespeaks his companions that there they might wash themselves seeing the water was not deep. But a voice from heaven hindred the attempt, saying unto the Rabbine, see that thou do it not: for now seven whole years are gone and past, since a certain man let a hatchet fall in this very place, which hath been ever since a falling, and is not as yet come to the bottome. By which a man may easily gather how long legs this bird had, and how great her body ought to be in proportion to her feet. Without doubt these birds keep their residence in the wood Ela, in which, a Lion is reported to live of such an unheard of portraicture, that only to relate would strike a man with astonishment. {The great Lion Chohn. cap. 3. p. 59.} Of this Lion the Talmud thus fables. When upon a certain time the Emperor of Rome asked Rabbi Joshua the son of Hananiah, what the reason was why their God compared himself unto a Lion; and whether he was of so great strength that he could kill a Lion? the Rabbine made answer, that God did not compare himself unto an ordinary Lion, but unto such an one as lived in the wood Ela: to whom the Prince replied, shew me that Lion. Then the Rabbine by prayer obtained of God that the lion should leave the wood, and come, when hs was yet foure hundred miles distant from the Emperour, he roared so terribly, that all the women with child in Rome became abortive, and the walls of the City fell flat unto the ground. When he had come an hundred miles nearer, he the second time roared so fearefully that all the teeth of the Romanes fell out of their heads, & the Emperour falling from his throne, lay prostrate upon the earth half dead; who with vehement entreaties begs of the Rabbin to send back the Lion; which was likewise put in execution. But these fables draw us too far from the smell of that feast which the Messias hath provided for the Jews in the land of promise.

The flesh of the foresaid Behemoth and Leviathan will not digest well without a Cup of older wine; therefore the Messias shall broach that wine and give it unto his guests, {The wine for the feast.} which was made in Paradise, and was kept from the begining of the world to that time in Adams Cellar, as it is written: {Esa. 27.2.3.} In that day sing you unto her a vineyard of red wine. I the Lord do keep it, I do water it every moment: lest any hurt it, I will keep it night and day: again, {Psal. 75.9.} There is a cup in the hand of the Lord, and the wine thereof is red: it is full mixt; he shall poure it out, and the dregs thereof all the ungodly of the earth shall drink and suck them up.

{The sports where with the Messias will delight the Jews.} Before the supper be served in, the Messias after the manner of Kings, and Princes, and others celebrating Festivals and Marriages, shall present the Jews with pleasant sports and plaies to make them merry. He will cause Behemoth and Leviathan to meet in some spacious place, and there they shall play before the Messias to pass away the time, and for his minds refreshing, as it is written: {Job 40.20.} Surely the Mountains bring him forth food, where all the beasts of the field play. And again, {Psal. 104.26.} There go the ships, there is that Leviathan whom thou hast made to play therein. Then the oxe running hither and thither shall bend his homes against the Leviathan; which will greatly affect the Messias, according to that, {Psal. 69.32.} It will be more grateful to the Lord then a bullock that hath horns and hoofs. The Leviathan also shall come to encounter the oxe, armed with his fins as an helmet, not easie to be seen, as it is written: {Job 40.14.15.} Who can open the doors of his face, his teeth are terrible round about. His scales are his pride, shut up together as with a close seal. Here shall be the summons to the battle, and the first encounter begin most hot and furious, but to small purpose, for they being of equall strength neither can overcome the other, but at last wearied out both shall fall upon the ground. Then the Messias drawing out his sword shall slay them both, as it is written: {Jsa. 27.1.} At that day will the Lord with a sore, great and strong sword punish Leviathan.

Now comes the Cooks part, nothing but boyling and roasting: and great provision for this sumptuous supper, as it is recorded: {Esa. 25.6} The Lord of hosts shall make unto all people in this mountain a feast of fat things, of fat things full of marrow. The fish shall be served up in parcels to the guests, which done, every one shall greatly rejoyce, as it is written: {Job 41 .6} shall thy companions make a banquet of him? shall they part him among the merchants.

{The marriage of the Messias} This donative supper being ended, the Messias shall marry a wife: the Scripture being witness: {Ps. 45.10.} Kings daughters were among thy honourable women: upon thy right hand stood the Queen in a vesture of gold. So the Jews themselves interpret: {Schegal [***] properly signifieth the wife of a King from [***] Shagal which is to exercise

the very act of venery.} and the meaning is this, as Kimchi professeth in his great gloss: Among the honourable women which the Messias shall have, shall be the daughters of Kings. For every King of the earth shall esteem himself highly graced, so that he may give his daughter in marriage unto the Messias. But the genuine and rightly so named wife of the Messias (properly signified by the word Schegal) shall be one of the most eminent beauties among the daughters of Israel; she shall sit at his right hand, without intermission abide in the Kings closet: whereas the other shall stay in the

supping room, or house of the women: not approaching the King, unless it be his pleasure to send for them. In this bond of Wedlock the Messias shall beget children; after he shall die as other mortals, and his children shall sit upon his throne after him, as it is written: {Isa. 53.10.} He shall see his seed, he shall prolong his dayes, and the will of the Lord shall prosper in his hands, that is, as a Rabbine expounds it, The Messias shall live to a good old age, and at last shall be brought to his grave with great solemnity: and his son shall reign after him, and after his death his posterity shall possess his seat.

{The manner of life the Jews shall have under their Messias.} For the manner of life which the Jews shall have under their Messias. First of all the remnant of the Christians and other people which fell not by the hand of the Jews shall make hast and build the Jews houses and Cities, not for hire, but of free accord, till their ground, plant them vineyards, yea, bestow their very goods upon them; moreover Kings and Princes shall be their servants whom they have subdued. They themselves shall be cloathed in costly aray: all their Priests anointed shall be holiness to the Lord; as it is written: {Jsa. 60. 10, 11, 12.} The sons of strangers shall build up thy walls, and their Kings shall minister unto thee: for in my wrath I smote thee, but in mercy have I had favour on thee, therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought, for the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted, and again {Jsa. 61.5.6.} strangers shall stand and feed your flocks, and all the sons of the alien shall be your plow-men, and your vine-dressers. But you shall be named the Priests of the Lord, men shall call you the Ministers of our God: you shall eat the riches of the Gentiles, and in their glory shall you boast your selves. (Oh here with hunger and thirst how are the Jews opprest? Although some of them satisfie and appease both, without the sweat of their own brows gaining many a million: for which many a poor Christian suffers toile and vexation.)

{The 2 benefit.} 2. They shall have a new and wholsome aire, as it is written: {Jsa. 65.17.} Behold I create a new heaven and a new earth, the former shall not be thought upon, by the benefit of this aire they shall enjoy their health and prolong their life, even as the men before the flood. In their

hoary old age their strength and agility shall not forsake them, but remain in the same temper as in their youth, as it is written, {Psal. 92.14,15.} They who are planted in the house of our God, shall flourish in the courts of the Lord, they shall bring forth more fruit in their age, they shall be fat and well liking.

{The 3 Benefit} 3. The seed once sown shall for ever grow up, increase, and ripen of its own accord: after the manner of Vines which require but one plantation, as it is written, {Hos. 14.8.} They shall revive as wheat, flourish

like a vine, his smell is like Lebanon.

Whensoever any one shall desire rain for the watering of any particular Field, Garden, or the smallest herb therein, the Lord will pour out upon that place, and on that onely, without delay: for saith the Prophet, Ask you rain of the Lord, and he shall create lightnings, and give you showres of rain. Then shall they gather their fruits and wine with great quietnesse and security, and shall not be molested by any enemy: as it is written, The Lord hath sworn by his right hand, and by the arm of his strength, {Isay 62.8,9.} I will no more give thy corn to be meat for thine enemies, and the sons of strangers shall not drink thy wine for the which thou hast laboured, but they that have gathered it shall eat it.

{The 4 Benefit} 4. No war nor rumour of war shall any more be heard in the land: and there shall be a firm and secure peace established, not only between man and man, but also between man and beast; as it is written, I will make a covenant for them in that day with the beasts of the field, with the fowls of heaven, and creeping things of the earth: I will put away the bow and the sword and war from the earth, and make them to sleep secure. And I will espouse thee unto me for ever and ever: I will marry thee injustice and judgement, in mercy and commiseration. Again, {Esay 11.17.} The Cow and the Bear shall feed: their young ones shall lie down together, and the Lion shall eat straw with the Ox. The Wolf shall lie down with the Lamb, and the Leopard with the Kid: and the Calf and the young Lion and the fatling together, and a little childe shall lead them.

{The 5 Benefit} 5. When any war or discord ariseth among the Gentiles, then the Messias shall reconcile them, and renew the league amongst them: so that there shall be no more mutiny; as it is written, {Isay 2.4} He shall judge among the nations, and rebuke many people; he shall beat their swords into plowshares, and their spears into pruning-hooks : nation shall not lift up sword against nation, nor learn war any more. Then shall the lews live in everlasting joyes, make new marriages, sing praise and glory to God without ceasing: shall be full of the wisdom and knowledge of the Lord: as it is written, In this place of which you say that it is forsaken, shall again be heard the voice of joy, the voice of exultation, the voice of the Bride and the

Bridegroom, the voice of them that say, Give thanks to the Lord of hosts. And again, the earth shall be full of the knowledge of the Lord as the sea is full of water.

Briefly, the happiness of this holy people shall at that time be so immeasurable, that neither can the heart of man conceive it, or the tongue yeeld the least expression thereof. Which things thus ordered and declared, leaving the Iewes in this their prosperous estate, I will put a period to my labours, and hide the secret of their faith from the Christians; seeing I have

attempted more then they themselves, if they could have ruled the matter, would have permitted. What I have done already will not be pleasing unto them, in which I have exposed to every mans eye the full anatomy of their life and belief.

The Christian Reader may easily perceive by that which hath been said, that the faith of the Jews and their whole religion, is not grounded upon Moses, but upon meer lies, false and forged constitutions, fables of the Rabbines, and inventions of seduced Pharisees. And that therefore it ought no more to issue out of the mouth of a Christian, that the Jewes stand for the Law of Moses, but rather with Jeremy, {Jer. 8.} that they are strong defendants of the false worship of the true God, not suffering themselves any way to be drawn from it. And with our Saviour to affirm, that {Matth. 15.5} they make the Commandments of God of none effect by their traditions; in vain they worship him, when they teach nothing but the mandates of men: honouring him with their lips, but in their hearts are far from him. In their words they professe to know God, but in their works they deny him: {Titus 1 .} these are the men whom the Lord abhors, who being disobedient unto his word are unto every good work reprobate, as the Apostle Paul hath recorded. By which it is more manifest then the light of the Sun at noontide, that the punishment is now fallen heavie upon them wherewith Moses threatened them: that {Deut. 28.} the Lord should smite them with madnesse, blindnesse, and astonishment of heart, that they should grope at noon day as the blinde gropeth in darknesse. And this appears most clearly, and is more then evident from this, that they miserably pervert, and contrary to all reason with an impudent front invested with a dull ignorance expound and interpret the word of God.

O merciful God, who hast vouchsafed to impart this gracious favour unto us Christians, that we being warned by such an horrible example of the divine wrath, should with awe and reverence embrace his holy word, lest the same things should befal us, and so our Candlestick should be removed for our ingratitude, God of his mercy grant, that the Sun of his justice may alwayes shine in our hearts until perfect day, and by the illumination of his good Spirit conduct us unto all truth. Amen."

Interestingly, Charles Taze Russell determined in 1876 that the reign of the Gentile governments would end in 1 9 1 4 — which is the year World War I began — and that the Jews would then take over the world. Russell supposedly made his prediction based on Scripture, and his followers spread his message widely. In an article, "Gentile Times: When Do They End?", The Bible Examiner, Volume 2 1 , Number 1 , Whole Number 313, (October, 1876), pp. 27-28; Charles Taze Russell wrote,

Rothschild, King of the Jews 398

'"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled.' — Luke 21:24.

Doubtless our Lord intended to communicate to His disciples some knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.

Let us then search what times the prophecy, which was in Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed it belongs to us. Shall we guess and suppose? No: let us go to God's treasure-house; let us search the Scriptures for the key.

Jesus does not foretell its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought 'that it was he which should have DELIVERED Israel'

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev. 26:28, 33 'I, even I will chastise you seven times for your sins: . . . and I will bring your land into desolation . . . and will scatter you among the heathen.' Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, 'Remove the diadem, take off the crown, ... I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him.' Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until 'he comes whose right' the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. 'A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand.' Dan. 2:38. God had taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for 'Jerusalem shall

be trodden down of the Gentiles until the times of the Gentiles are fulfilled'), we here get our second clue, viz.: these two events, noted of the Scriptures of truth — 'Times of Gentiles,' and 'Treading of Jerusalem,' are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the 'Head of Gold' ignored 'The God of heaven,' the glory of that kingdom (which God

gave him, as a representative of the Image,) departed, and it took on its beastly character, which lasts seven times. Dan 4:23 — and, (prefigured by the personal degradation for seven years, of Nebuchadnazzar, the representative) until the time comes when they shall acknowledge, and 'give honor to the Most High, whose Kingdom is an everlasting Kingdom. ' Dan 4:34: for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i.e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A.D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, 'Lo, this is our God, we have waited for Him and He will save us.' When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge, him King of Kings and Lord of Lords.

But, some one will say, 'If the Lord intended that we should know, He would have told us plainly and distinctly how long.' But, no, brethren, He never does so. The Bible is to be a light to God's children; — to the world, foolishness. Many of its writings are solely for our edification upon whom the ends of the world are come. As well say that God should have put the gold on top instead of in the bowels of the earth it would be too common; it would lose much of its value. So with truth; but, 'to you it is given to know the mysteries of the kingdom.

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other and clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; at time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? as Jesus says, 'watch, that ye may be

accounted worthy to escape those things coming upon the world. '

Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

W. Philadelphia."

The World, of New York, wrote on 30 August 1914,

"The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the 'International Bible Students,' best known as 'Millenial Dawners,' have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914! has been the cry of the hundreds of traveling evangelists." 306

Were Cabalistic Jews working with Russell and conditioning Gentiles to surrender their rights to Jews? Did Cabalistic Jews simply time the war based on the same premises as Russell used to arrive at his predictions, or was it the other way around? Cabalistic Jews have long practiced numerology and they have long been the motive force behind such movements as the Mormons and Jehovah's Witnesses.

Ben Justin Martyr alleged that Jews murdered and defamed Christians from the very beginning of the Christian movement — as did other sources, including Biblical sources. GustafDalman wrote,

"Since everyone has not the writings of Justin at hand, we venture to offer some important extracts from them bearing on this subject. We quote in accordance with the edition of J. C. Th. Otto, Jena, 1843: — 'The Jews regard us as foes and opponents, and kill, and torture us, if they have the power. In the lately-ended Jewish war Bar Kokh'ba, the instigator of the Jewish revolt, caused Christians alone to he dragged to terrible tortures, whenever they would not deny and revile Jesus Christ [Footnote: Apology, I. chap. 31.].' 'The Jews hate us, because we say that Christ is already come, and because we point out that He, as had been prophesied, was crucified by them [Footnote: Ibid. chap. 36].' — 'Therefore we pray both for you Jews and for all other men who hate us, that you place yourselves in company with us, and against those, whom His works, and the miracles now still wrought through the invoking of His Name, and His teaching, as well as the prophecies concerning Him as wholly undefiled and blameless, all unite to admonish that they should vomit forth no revilings against Jesus Christ, but believe on Him [Footnote: Dialogue with Trypho, chap. 35.].' 'The high-priests of your nation and your teachers have caused that the name of Jesus should be

profaned and reviled through the whole world [Footnote: Ibid. chap. 117].' — ' Ye have killed the Just and His prophets before Him. And now ye despise those, who hope in Him and in God, the King over all and Creator of all things, who has sent Jesus; ye despise and dishonour them, as much as in you lies, in that in your synagogues ye curse those who believe in Christ. Ye only lack the power, on account of those who hold the reins of government, to treat us with violence. But as often as ye have had this power, ye have also done this [Footnote: Ibid. chap. 16].' 'In your synagogues ye curse all who

have become Christians, and the same is done by the other nations, who give a practical turn to the curse, in that when any one merely acknowledges himself a Christian, they put him to death [Footnote: Dialogue with Trypho, chap. 96.].' 'Nay, ye have added thereto, that Christ taught those impious, unlawful, horrible actions, which ye disseminate as charges above all, against those who acknowledge Christ as Teacher and as the Son of God [Footnote: Ibid. chap. 108].' 'Yet revile not the Son of God, and hearken not to the Pharisees as teachers, that after prayer ye should ill-treat the King of Israel with scoffs, as they have been taught you by the rulers of the synagogue [Footnote: Ibid. chap. 137.].' — 'As far as depends on you and the rest of mankind, each Christian is driven not only from his possession, but completely out of the world: ye permit no Christian to live [Footnote: Ibid. chap. 110.].' — 'Your hand is stretched out for ill-doing. For instead of experiencing repentance for having put Christ to death, ye hate us who through Him believe on God and the Father of all things, and ye put us to death as often as ye have the power, and ye continually curse Christ and His adherents, whereas we all pray for you as in general for all men' (after the wording of Matt. v. 44; Luke vi. 27 f.) [Footnote: Ibid. chap. 133.], — 'Your teachers exhort you to permit yourselves no conversation whatever with us [Footnote: Ibid. chap. 1 12.].' — 'There does not press upon other nations so heavy an offence against us and Christ as upon you, who are the originators of the preconceived evil opinion, which the nations cherish concerning Christ and us, His disciples. For since ye have attached Him the only blameless and righteous One to the Cross, ye have not only made no amends for your atrocious action, but at that time ye sent forth chosen men from Jerusalem, to proclaim throughout the world, that there is a new sect, namely, the Christians, arisen, which reverence no God, and to spread abroad what all who know us not maintain concerning us. It was your most earnest endeavour that bitter, dark, unjust charges should be put into circulation throughout the whole world against that sole spotless and righteous Light, which was sent from God to men [Footnote: Ibid. chap. 17.].' — 'The Jews make war against the Christians as against a foreign nation, and the Greeks (i.e. the Gentiles) persecute them; but their enemies can allege no ground of hostility [Footnote: Letter to Diognetus, chap. 5.].'" 307

Jews massacred Christians in Palestine. James Parkes wrote,

"The day of a brief relief and revenge was, however, approaching. Justinian's grandiose dreams of imperial magnificence, and his passion for building — including several churches in Palestine — had heavily overstrained the empire's weak economic resources. His successors could not possibly

maintain what he had so rashly conquered; and the empire fell a prey to disorder. Then occurred a repetition of the superstitious fears which had led Valerian and Diocletian to persecute the Christians, only this time the infidels who were said to be angering the Almighty were the Jews. Phocas (602-610) and his successor Heraclius (61 0-64 1) were said to have been warned that the empire was menaced by 'the circumcised', and both in consequence ordered the Jews of the empire to accept baptism. What numbers submitted we have no means of knowing. In any case their submission was probably of short duration, for in 6 1 1 the Persians swept through the eastern provinces, and in 614 they took Jerusalem after a siege lasting only twenty days. There is no doubt that the Persians received substantial help from the Jews of Galilee. One chronicler mentions a figure of 20,000 Jewish soldiers, another 26,000. While the actual figures are as unreliable as all ancient figures, there is no reason to question the fact that the Jews aided the Persians with all the men they could muster, and that the help they gave was considerable. Once Jerusalem was in Persian hands a terrible massacre of Christians took place, and the Jews are accused of having taken the lead in this massacre. It would not be surprising if the accusation were true, even though the fantastic stories told of Jewish revenge by Christian chroniclers are certainly exaggerated. The Jews seem to have hoped that the Persians would allow them the full possession of Jerusalem, and even the re-establishment of an autonomous state. But the Persian occupation was too short for such plans to develop. It lasted only fifteen years.

In those fifteen years, however, changes occurred which centuries were not to repair. The country had been desolated by the Persian armies; agriculture had come to a standstill; cities were empty, while their inhabitants had fled to the mountains; churches and monasteries were in ruins, and much of Jerusalem itself was burnt. All the treasures collected in its shrines, including the 'true cross' itself, had been taken away, and the patriarch Zacharias sent with thousands of others as prisoners to Persia. It was a half empty country filled with ruins which, by a supreme effort, Heraclius managed to reoccupy in 629. Though he himself seems to have been inclined to spare the Jews for the part they had played as allies of the Persians, the clergy of Jerusalem thought only of revenge; and as bloody a massacre took place of Jews as had, previously taken place of Christians. But that — and the recovery of the 'true cross' — was all the satisfaction that the Christians got. A far more powerful enemy was approaching. In the year in which Heraclius regained Palestine, Muhammad was completing his conquest of Mecca. In

636 his followers entered the country; in 640 Caesarea surrendered and Byzantine rule was at an end." 308

403 The Jewish Genocide of Armenian Christians

One can expect that when the Jews anoint their Messiah, he will be especially vicious to Christians, because he will resent their belief that Jesus was the Messiah and not he.

In 1802, in the context of David Hartley's and Napoleon's Zionism, Johann Gottfried Herder believed that Hartley and his ilk were trying to "restore the Jews to Palestine" in order to make the world safe for a Jewish monopolization of trade among the Continents, because Palestine itself could not provide the Jews with the great wealth they needed to fund the dominance Hartley had planned for them. If the Christians were ruined and dispersed, as Hartley planned, Judaized "Christian" settlements could provide the Jews with infrastructure around the world, and Christian armies could "civilize" and dominate lands the Jews could not, and Christian navies could secure Jewish trade. It was obvious that Hartley had called for a Christian diaspora, based on the model of the Jewish Diaspora, in order to forward the interests of the Jews, not the interests of the Christians. He wanted Christians to become Judaized, and then to spread Judaism around the globe. Hartley, who was an agent of the Cabalistic Jews, would accomplish these ends by teaching the Christians to welcome their demise at the hands of Jewish revolutionaries.

The Jewish revolutionaries accomplished their goals in France and Poland. In 1899, Edouard Drumont wrote, inter alia,

"During the Revolution, [Jewish money power] was with us; then it supported Bonaparte; in 1815, it was clearly against him, and, at Waterloo, with Rothschild it fought as energetically as Wellington. [***] After having been, at its birth, the apotheosis of Power, France culminates in the apotheosis of Money. It had two masters; Napoleon, in the beginning; Rothschild, personification of the Jewish Conquest, at its decline. [***] Already in 1875 a Jew who is mostly forgotten today but who was then almost famous and who was, in any case, a most interesting and very curious spirit, Alexandre Weill, 1 ' explained to me that France was obliged to undergo the same fate as Poland and that it would be good, in the best interests of Humanity, that the French, dispersed and countryless like the Poles, would go and spread throughout the world the general truths of civilization and progress" 309

Drumont recounted in 1 899, that Alexandre Weill, an elderly and supposedly prophetic man of Jewish descent, had told him that France would end up in a diaspora like Poland, which had been devastated, divided and dispersed by Frankist Jews. In fact, both Poland and France, two predominantly Catholic nations which at one time had led European culture, were battlegrounds in both World Wars — in the case of France, just as Weill and Drumont had predicted. In the early 1 790's, Poland

suffered under Russian tyranny after the Frankist Jews had undermined the Polish

Government. Many Polish intellectuals, philosophers, poets, artists, political theorists, etc. fled to places like France, 310 which was embroiled in a revolution, and carried with them their sophisticated knowledge and ways. Weill looked forward to another destruction of France which he hoped would result in a similar migration of talent and wisdom — all of which recalls David Hartley's desires that Christianity be destroyed and dispersed so as to spread Judaism around the world — which reminds one of Exodus 1:7-12,

"1(7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 8 Now there arose a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. 1 1 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel."

Racist Jews and Reformed Jews believed that the Diaspora of the Jews had benefitted the world by dispersing the Jews, who then spread knowledge of Judaism around the world. The Jews shattered French and Polish society, in part, so that the intellectuals of these highly advanced and sophisticated nations would travel the world spreading modernity and Jewish monotheism, which would make the way easier for Jewish infiltration of the rest of the world, which would fulfill the forecasts of the Jewish prophets who predicted the demise of the Gentiles and the rise of the Jews. Many German scientists left Germany after the Second World War, taking their knowledge of weapons, war and politics to the United States and the Soviet Union.

Jewish and Christian investors and merchants had long profited from trade with the colonial new world, in slaves, 311 furs, sugar, etc. Many great fortunes that were made, were made with inside information and manipulation in the money, commodity and stock markets — especially during wars. Rothschild made a fortune from Napoleon's adventures. 312 As Smedley D. Butler said, "war is a racket." 313

Herder wrote, in 1 802, shortly after Napoleon commenced his Zionist campaigns,

"Good luck to [World Jewry], if a Messiah-Bonaparte may victoriously lead them there, good luck to them in Palestine! But it will be difficult for this richly competitive nation to live in a narrow Palestine if they cannot there take over the general middle trade of both the old and the new world. For the old world would be convenient to their land. Fine sharp-witted race, wonder

of the ages! One of the brilliant glosses of their rabbis yokes together a complaining Esau and Israel [Jacob]. Both suffer from the kiss, but they cannot separate themselves." 314

In the 1830's, Godfrey Higgins suspected that Napoleon viewed himself as the Messiah of the Jews,

"To what I have said in Vol. I. p. 688, respecting Napoleon, I think it expedient to add a well-known anecdote of him. When his uncle, Cardinal Fesch, once expostulated with him, and expressed his belief that he must one day sink beneath that universal hatred with which his actions were surrounding his throne, he led his uncle to the window, and, pointing upwards, said, "Do you see yonder star!" "No sire," was the reply. "But I see it," answered Napoleon, and abruptly dismissed him.[Footnote: J. T. Baker, of Deptford, to Ed. of Morn. Chron., Oct. 12, 1832.] What are we to make of this? Here we have the star of Jacob, of Abraham, of Csesar. Here we have a star, probably from the East. The whole of Napoleon's actions in the latter part of his life bespeak mental alienation. I believe that he continued to retain expectations and hopes of restoration to the empire of the world, till the day of his death. Many circumstances unite to persuade me that he was latterly the victim of monomania. I cannot help suspecting that Napoleon was tainted with a belief that he was the promised one. [***] Victor Cousin says, "You will remark, that all great men have, in a greater or less degree, been fatalists: the error is in the form, not at the foundation of the thought. They feel that, in fact, they do not exist on their own account: they possess the consciousness of an immense power, and being unable to ascribe the honour of it to themselves, they refer it to a higher power which uses them as its instruments, in accordance with its own ends. "{Footnote: For. Quar. Review, No. XXIII. July 1833, p.202.] With the exception of the words in Italics, which I do not understand, I quite agree with M. Cousin. But how completely it bears me out in the assertion I have made, that the belief in each person that he was the great one that was for to come has led either to his success or to his destruction! It led Julian into the dessert — Napoleon to Moscow." 315

Hartley and later Shaftesbury iterated themes repeated again and again by English Christian Zionists through to the time of Winston Churchill, and beyond. The same themes reappear today in the beliefs of evangelical Dispensationalist Christian Zionists and neo-conservative Zionists in the United States. On the other end of the Protestant political spectrum, the anti-Semites followed Martin Luther's call for the expulsion of the Jews and the destruction of Catholicism, all of which forwards the Jewish Zionist agenda.

Hartley wrote in 1749, and his work is but one of thousands of such examples of Jewish Zionist propaganda published by pseudo-Christian traitors,

"PROP. 41.

The Divine Authority of the Scriptures may be inferred from the superior Wisdom of the Jewish Laws, considered in a political Light; and from the exquisite Workmanship shewn in the Tabernacle and Temple.

AL L these were Originals amongst the Jews, and some of them were copied partially and imperfectly by ancient Heathen Nations. They seem also to imply a Knowledge superior to the respective Times. And I believe, that profane History gives sufficient Attestation to these Positions. However, it is certain from Scripture, that Moses received the whole Body of his Laws, also the Pattern of the Tabernacle, and David the Pattern of the Temple, from God; and that Bezaleel was inspired by God for the Workmanship of the Tabernacle. Which Things, being laid down as a sure Foundation, may encourage learned Men to inquire into the Evidences from profane History, that the Knowledge and Skill to be found amongst the Jews were superior to those of other Nations at the same Period of Time, i. e. were supernatural.

SECT. II.

Of the Expectation of Bodies Politic, the Jews in particular, and the World in general, during the present State of the Earth.

PROP. 81.
It is probable, that all the present Civil Governments will be overturned.

THIS may appear from the Scripture Prophecies, both in a direct way, i. e. from express Passages, such as those concerning the Destruction of the Image, and Four Beasts, in Daniel; of Christ's breaking all Nations with a Rod of Iron, and dashing them in Pieces like a Potter's Vessel, &c. and from the Supremacy and universal Extent of the Fifth Monarchy, or Kingdom of the Saints, which is to be set up.

We may conclude the same Thing also from the final Restoration of the Jews, and the great Glory and Dominion promised to them, of which I shall speak below.

And it adds some Light and Evidence to this, that all the known Governments of the World have the evident Principles of Corruption in themselves. They are composed of jarring Elements, and subsist only by the alternate Prevalence of these over each other. The Splendor, Luxury, Self interest, Martial Glory, &c. which pass for Essentials in Christian Governments, are totally opposite to the meek, humble, self-denying Spirit

of Christianity; and whichsoever of these finally prevails over the other, the

present Form of the Government must be dissolved. Did true Christianity prevail throughout any Kingdom intirely, the Riches, Strength, Glory, &c. of that Kingdom would no longer be an Object of Attention to the Governors or Governed; they would become a Nation of Priests and Apostles, and totally disregard the Things of this World. But this is not to be expected: I only mention it to set before the Reader the natural Consequence of it. If, on the contrary, worldly Wisdom and Infidelity prevail over Christianity, which seems to be the Prediction of the Scriptures, this worldly Wisdom will be found utter Foolishness at last, even in respect of this World; the Governments, which have thus lost their Cement, the Sense of Duty, and the Hopes and Fears of a future Life, will fall into Anarchy and Confusion, and be intirely dissolved. And all this may be applied, with a little Change, to the Mahometan and Heathen Governments. When Christianity comes to be propagated in the Countries where these subsist, it will make so great a Change in the Face of Affairs, as must shake the Civil Powers, which are here both externally and internally opposite to it; and the Increase of Wickedness, which is the natural and necessary Consequence of their Opposition, will farther accelerate their Ruin.

The Dissolution of antient Empires and Republics may also prepare us for the Expectation of a Dissolution of the present Governments. But we must not carry the Parallel too far here, and suppose that as new Governments have arisen out of the old ones, resembling them in great measure, subsisting for a certain time, and then giving place to other new ones, so it will be with the present Governments. The Prophecies do not admit of this; and it may be easily seen, that the Situation of Things in the Great World is very different from what it has ever been before. Christianity must now either be proved true, to the intire Conviction of Unbelievers; or, if it be an Imposture, it will soon be detected. And whichsoever of these turns up, must make the greatest Change in the Face of Affairs. I ought rather to have said, that the final Prevalence and Establishment of Christianity, which, being true, cannot but finally prevail, and be established, will do this. But it may perhaps be of some Use just to put false Suppositions.

How near the Dissolution of the present Governments, generally or particularly, may be, would be great Rashness to affirm. Christ will come in this Sense also as a Thief in the Night. Our Duty is therefore to watch, and to pray; to be faithful Stewards; to give Meat, and all other Requisites, in due Season, to those under our Care; and to endeavour by these, and all other lawful Means, to preserve the Government, under whose Protection we live, from Dissolution, seeking the Peace of it, and submitting to every Ordinance of Man for the Lord's sake. No Prayers, no Endeavours of this Kind, can fail of having some good Effect, public or private, for the Preservation of

ourselves or others. The great Dispensations of Providence are conducted by Means that are either secret, or, if they appear, that are judged feeble and inefficacious. No man can tell, however private his Station may be, but his fervent Prayer may avail to the Salvation of much People. But it is more peculiarly the Duty of Magistrates thus to watch over their Subjects, to pray for them, and set about the Reformation of all Matters Civil and Ecclesiastical, to the utmost of their Power. Good Governors may promote the Welfare and Continuance of a State, and wicked ones must accelerate its Ruin. The sacred History affords us Instances of both Kinds, and they are recorded there for the Admonition of Kings and Princes in all future Times. It may not be amiss here to note a few Instances of the Analogy between the Body Natural, with the Happiness of the Individual to which it belongs, and the Body Politic, composed of many Individuals, with its Happiness, or its flourishing State in respect of Arts, Power, Riches, &c. Thus all Bodies Politic seem, like the Body Natural, to tend to Destruction and Dissolution, as is here affirmed, through Vices public and private, and to be respited for certain Intervals, by partial, imperfect Reformations. There is no complete or continued Series of public Happiness on one hand, no utter Misery on the other; for the Dissolution of the Body Politic is to be considered as its Death. It seems as romantic therefore for any one to project the Scheme of a perfect Government in this imperfect State, as to be in Pursuit of an universal Remedy, a Remedy which should cure all Distempers, and prolong human Life beyond Limit. And yet as Temperance, Labour, and Medicines, in some Cases, are of great Use in preserving and restoring Health, and prolonging Life; so Industry, Justice, and all other Virtues, public and private, have an analogous Effect in respect of the Body Politic. As all the Evils, which Individuals suffer through the Infirmity of the mortal Body, and the Disorders of the external World, may, in general, contribute to increase their Happiness even in this Life, and also are of great Use to others; and as, upon the Supposition of a future State, Death itself appears to have the same beneficial Tendency in a more eminent Degree than any other Event in Life, now considered as indefinitely prolonged; so the Distresses of each Body Politic are of great Use to this Body itself, and also of great Use to all neighbouring States; and the Dissolution of Governments have much promoted the Knowledge of true Religion, and of useful Arts and Sciences, all which seem, in due time and manner, intended to be intirely subservient to true Religion at last. And this affords great Comfort to benevolent and religious Persons, when they consider the Histories of Former Times, or contemplate the probable Consequences of Things in future Generations.

PROP. 82
It is probable, that the present Forms of Church-Government

will be dissolved.

THIS Proposition follows from the forgoing. The Civil and Ecclesiastical Powers are so interwoven and cemented together, in all the Countries of Christendom, that if the first fall, the last must fall also.

But there are many Prophecies, which declare the Fall of the Ecclesiastical Powers of the Christian World. And through each Church seems to flatter itself with the Hopes of being exempted; yet it is very plain, that the prophetical Characters belong to all. They have all left the true, pure, simple Religion; and teach for Doctrines the Commandments of Men. They are all Merchants of the Earth, and have set up a Kingdom of this World, abounding in Riches, temporal Power, and external Pomp. They have all a dogmatizing Spirit, and persecute such as do not receive their own Mark, and worship the Image which they have set up. They all neglect Christ's Command of preaching the Gospel to all Nations, and even of going to the lost Sheep of the House of Israel, there being innumerable Multitudes in all Christian Countries, who have never been taught to read, and who are, in other respects also, destitute of the Means of saving Knowledge. It is very true, that the Church of Rome is Babylon the Great, and the Mother of Harlots, and of the Abominations of the Earth. But all the rest have copied her Example, more or less. They have all received Money, like Gehazi; and therefore the Leprosy ofNaaman will cleave to them, and to their Seed for ever. And this Impurity may be considered not only as justifying the Application of the Prophecies to all the Christian Churches, but as a natural Cause for their Downfal. The corrupt Governors of the several Churches will ever oppose the true Gospel, and in so doing will bring Ruin upon themselves.

The Destruction of the Temple at Jerusalem, and of the Hierarchy of the Jews, may likewise be considered as a Type and Presage of the Destruction of that Judaical Form of Rites, Ceremonies, and human Ordinances, which takes place, more or less, in all Christian Countries.

We ought, however, to remark here,

First, That though the Church of Christ has been corrupted thus in all Ages and Nations, yet there have been, and will be, in all, many who receive the Seal of God, and worship him in Spirit, and in Truth. And of these as many have filled high Stations, as low ones. Such Persons, though they have concurred in the Support of what is contrary to the pure Religion, have, however, done it innocently, with respect to themselves, being led thereto by invincible Prejudices.

Secondly, Nevertheless, when it so happens, that Persons in high Stations in the Church have their Eyes enlightened, and see the Corruptions and

Deficiences of it, they must incur the prophetical Censures in the highest

Degree, if they still concur, nay, if they do not endeavour to reform and purge out these Defilements. And though they cannot, according to this Proposition, expect intire Success; yet they may be blessed with such a Degree, as will abundantly compensate their utmost Endeavours, and rank them with the Prophets and Apostles.

Thirdly, As this Corruption and Degeneracy of the Christian Church has proceeded from the fallen State of Mankind, and particularly of those Nations to whom the Gospel was first preached, and amongst whom it has been since received; so it has, all things being supposed to remain the same, suited our Circumstances, in the best Manner possible, and will continue to do so, as long as it subsists. God brings Good out of Evil, and draws Men to himself in such manner as their Natures will admit of, by external Pomp and Power, by things not good in themselves, and by some that are profane and unholy. He makes use of some of their Corruptions as Means of purging away the rest. The Impurity of Mankind is too gross to unite at once with the strict Purity of the Gospel. The Roman Empire first, and the Goths and Vandals afterwards, required, as one may say, some Superstitions and Idolatries to be mixed with the Christian Religion; else they could not have been converted at all.

Fourthly, It follows from these Considerations, that good Men ought to submit to the Ecclesiastical Powers that be, for Conscience-sake, as well as to the Civil ones. They are both from God, as far as respects Inferiors. Christ and his Apostles observed the Law, and walked orderly, though they declared the Destruction of the Temple, and the Change of the Customs established by Moses. Both the Babylonians, who destroyed Jerusalem the first time, and the Romans, who did it the second, were afterwards destroyed themselves in the most exemplary Manner. And it is probable, that those who shall hereafter procure the Downfal of the Forms of Church-Government, will not do this from pure Love, and Christian Charity, but from the most corrupt Motives, and by Consequence bring upon themselves, in the End, the severest Chastisements. It is therefore the Duty of all good Christians to obey both the Civil and Ecclesiastical Powers under which they were born, i. e. provided Disobedience to God be not injoined, which is seldom the Case; to promote Subjection and Obedience in others; gently to reform and rectify, and to pray for the Peace and Prosperity of, their own Jerusalem.

PROP. 83.
It is probable, that the Jews will be restored to Palestine.

THIS appears from the Prophecies, which relate to the Restoration of the Jews and Israelites to their own Land. For,

First, These have never yet been fulfilled in any Sense agreeable to the Greatness and Gloriousness of them. The Peace, Power, and Abundance of

Blessings, temporal and spiritual, promised to the Jews upon their Return from Captivity, were not bestowed upon them in the Interval between the Reign of Cyrus, and the Destruction of Jerusalem by Titus; and ever since this Destruction they have remained in a desolate State.

Secondly, The Promises of Restoration relate to the Ten Tribes, as well as the Two ofJudah and Benjamin. But the Ten Tribes, or Israelites, which were captivated by Salmaneser, have never been restored at all. There remains therefore a Restoration yet future for them.

Our Ignorance of the Place where they now lie hid, or Fears that they are so mixed with other Nations, as not to be distinguished and separated, ought not to be admitted as Objections here. Like Objections might be made to the Resurrection of the Body; and the Objections both to the one, and the other, are probably intended to be obviated by EzekieFs Prophecy concerning the dry Bones. It was one of the great Sins of the Jews to call God's Promises in Question, on account of apparent Difficulties and Impossibilities; and the Sadduces, in particular, erred concerning the Resurrection, because they knew not the Scriptures, nor the Power of God. However, it is our Duty to inquire, whether the Ten Tribes may not remain in the Countries where they were first settled by Salmaneser, or in some others.

Thirdly, A double Return seems to be predicted in several Prophecies.

Fourthly, The Prophets who lived since the Return from Babylon, have predicted a Return in similar Terms with those who went before. It follows therefore, that the Predictions of both must relate to some Restoration yet future.

Fifthly, The Restoration fo the Jews to their own Land seems to be predicted in the New Testament.

To the Arguments, drawn from Prophecy, we may add some concurring Evidences, which the present Circumstances of the Jews suggest.

First, then, The Jews are yet a distinct People from all the Nations amongst which they reside. They seem therefore reserved by Providence for some such signal Favour, after they have suffered the due Chastisement.

Secondly, They are to be found in all the Countries of the known World. And this agrees with many remarkable Passages of the Scriptures, which treat both of their Dispersion, and of their Return.

Thirdly, They have no Inheritance of Land in any Country. Their Possessions are chiefly Money and Jewels. They may therefore transfer themselves with the greater Facility to Palestine.

Fourthly, They are treated with Contempt and Harshness, and sometimes with great Cruelty, by the Nations amongst whom they sojourn. They must therefore be the more ready to return to their own Land.

Fifthly, They carry on a Correspondence with each other throughout the

whole World; and consequently must both know when Circumstances begin to favour their Return, and be able to concert Measures with one another concerning it.

Sixthly, A great Part of them speak and write the Rabbinical Hebrew, as well as the Language of the Country where they reside. They are therefore, as far as relates to themselves, actually possessed of an universal Language and Character; which is a Circumstance that may facilitate their Return, beyond what can well be imagined.

Seventhly, The Jews themselves still retain a Hope and Expectation, that God will once more restore them to their own Land.

Cor. 1 . May not the two Captivities of the Jews, and their two Restorations, be Types of the first and second Death, and of the first and second Resurrections?

Cor. 2. Does it not appear agreeable to the whole Analogy both of the Word and Works of God, that the Jews are Types both of each Individual in particular, on one hand, and of the whole World in general, on the other? May we not therefore hope, that, at least after the second Death, there will be a Resurrection to Life eternal to every Man, and to the whole Creation, which groans, and travails in Pain together, waiting for the Adoption, and glorious Liberty, of the Children of God?

Cor . 3. As the Downfal of the Jewish State under Titus was the Occasion of the Publication of the Gospel to us Gentiles, so our Downfal may contribute to the Restoration of the Jews, and both together bring on the final Publication and Prevalence of the true Religion; of which I shall treat in the next Proposition. Thus the Type, and the Thing typified, will coincide; the First-fruits, and the Lump, be made holy together.

PROP. 84.
The Christian Religion will be preached to, and received by, all Nations.

THIS appears from the express Declarations of Christ, and from many of his Parables, also from the Declarations and Predictions of the Apostles, and particularly from the Revelation. There are likewise numberless Prophecies in the Old Testament, which admit of no other Sense, when interpreted by the Events which have since happened, the Coming of Christ, and the Propagation of his Religion.

The Truth of the Christian Religion is an Earnest and Presage of the same Thing, to all who receive it. For every Truth of great Importance must be discussed and prevail at last. The Persons who believe can see no Reasons for their own Belief, but what must extend to all Mankind by degrees, as the Diffusion of Knowledge to all Ranks and Orders of Men, to all Nations, Kindred, Tongues, and People, cannot now be stopped, but proceeds ever with an accelerated Velocity. And, agreeably to this, it appears that the

Number of those who are able to give a Reason for their Faith increases every Day.

But it may not be amiss to set before the Reader in one View some probable Presumptions for the universal Publication and Prevalence of the Christian Religion, even in the way of natural Causes.

First, then, The great Increase of Knowledge, literary and philosophical, which has been made in this and the Two last Centuries, and continues to be made, must contribute to promote every great Truth, and particularly those of Revealed Religion, as just now mentioned. The Coincidence of the Three remarkable Events, of the Reformation, the Invention of Printing, and the Restoration of Letters, with each other, in Time, deserves particular Notice here.

Secondly, The Commerce between the several Nations of the World is inlarged perpetually more and more. And thus the Children of this World are opening new Ways of Communication for future Apostles to spread the glad Tidings of Salvation to the uttermost Parts of the Earth.

Thirdly, The Apostasy of nominal Christians, and Objections of Infidels, which are so remarkable in these Days, not only give Occasion to search out and publish new Evidences for the Truth of Revealed Religion, but also oblige those who receive it, to purify it from Errors and Superstitions; by which means its Progress amongst the yet Heathen Nations will be much forwarded. Were we to propagate Religion, as it is now held by the several Churches, each Person would propagate his own Orthodoxy, lay needless Impediments and Stumbling-blocks before his Hearers, and occasion endless Feuds and Dissensions amongst the new Converts. And it seems as if God did

not intend, that the general Preaching of the Gospel should be begun, till Religion be discharged of its Incumbrances and Superstitions.

Fourthly, The various Sects, which have arisen amongst Christians in late Times, contribute both to purify Religion, and also to set all the great Truths of it in a full Light, and to shew their practical Importance.

Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of Christendom into the remote Parts of the World, particularly into the East and West-Indies; whither consequently they will carry their Religion now purified from Errors and Superstitions.

Sixthly, The Restoration of the Jews, mentioned in the last Proposition, may be expected to have the greatest Effect in alarming Mankind, and opening their Eyes. This will be such an Accomplishment of the Prophecies, as will vindicate them from all Cavils. Besides which, the careful Survey of Palcestine, and the neighboring Countries, the Study of the Eastern

Languages, of the Histories of the present and antient Inhabitants, &c. (which must follow this Event) when compared together, will cast the greatest Light upon the Scriptures, and at once prove their Genuineness, their Truth, and their Divine Authority.

Seventhly, Mankind seem to have it in their Power to obtain such Qualifications in a natural way, as, by being conferred upon the Apostles in a supernatural one, were a principal Means of their Success in the first Propagation of the Gospel.

Thus, as the Apostles had the Power of Healing miraculously, future Missionaries may in a short time accomplish themselves with the Knowledge of all the chief practical Rules of the Art of Medicine. This Art is wonderfully simplified of late Years, has received great Additions, and is improving every Day, both in Simplicity and Efficacy. And it may be hoped, that a few theoretical Positions, well ascertained, with a moderate Experience, may enable the young Practitioner to proceed to a considerable Variety of Cases with Safety and Success.

Thus also, as the Apostles had the Power of speaking various Languages miraculously, it seems possible from the late Improvements in Grammar, Logic, and the History of the human Mind, for young Persons, by learning the Names of visible Objects and Actions in any unknown barbarous Language, to improve and extend it immediately, and to preach to the Natives in it.

The great Extensiveness of the Rabbinical Hebrew, and of Arabic, of Greek and Latin, of Sclavonic and French, and of many other Languages, in their respective ways, also of the Chinese Character, ought to be taken into Consideration here.

And though we have not the Gift of Prophecy, yet that of the Interpretation of Prophecy seems to increase every Day, by comparing the Scriptures with themselves, the Prophecies with the Events, and, in general, the Word of God with his Works.

To this we may add, that when Preachers of the Gospel carry with them the useful manual Arts, by which human Life is rendered secure and comfortable, such as the Arts of Building, tilling the Ground, defending the Body by suitable Cloathing, &c. it cannot but make them extremely acceptable to the barbarous Nations; as the more refined Arts and Sciences, Mathematics, natural and experimental Philosophy, &c. will to the more civilized ones.

And it is in an additional Weight in favour of all this Reasoning, that the Qualifications here considered may all be acquired in a natural way. For thus they admit of unlimited Communication, Improvement, and Increase; whereas, when miraculous Powers cease, there is not only one of the Evidences withdrawn, but a Recommendation and Means of Admittance also.

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However, far be it from us to determine by Anticipation, what God may or may not do! The natural Powers, which favour the Execution of this great Command of our Saviour's, to preach the Gospel to all Nations, ought to be perpetual Monitors to us to do so; and as we now live in a more adult Age of the World, more will now be expected from our natural Powers. The Jews had some previous Notices of Christ's First Coming, and good Persons were thereby prepared to receive him; however, his Appearance, and intire Conduct, were very different from what they expected; so that they stood in need of the greatest Docility and Humility, in order to become Disciples and Apostles. And it is probable, that something analogous to this will happen at Christ's Second Coming. We may perhaps say, that some Glimmerings of the Day begin already to shine in the Hearts of all those, who study and delight in the Word and Works of God.

PROP. 85
It is not probable, that there will be any pure or complete Happiness, before

the Destruction of this World by Fire.

THAT the Restoration of the Jews, and the universal Establishment of the true Religion, will be the Causes of great Happiness, and change the

Face of the World much for the better, may be inferred both from the Prophecies, and from the Nature of the Thing. But still, that the great Crown of Glory promised to Christians must be in a State ulterior to this Establishment, appears for the following Reasons.

First, From the express Declarations of the Scriptures. Thus St. Peter says, that the Earth must be burnt up, before we are to expect a new Heaven, and new Earth, wherein dwelleth Righteousness; and St. Paul, that Flesh and Blood cannot inherit the Kingdom of God; the celestial, glorious Body, made like unto that of Christ, at the Resurrection of the Dead, being requisite for this Purpose.

Secondly, The present disorderly State of the natural World does not permit of unmixed Happiness; and it does not seem, that this can be rectified in any great Degree, till the Earth have received the Baptism by Fire.

But I presume to affirm nothing particular in relation to future Events. One may just ask, whether Christ's Reign of a Thousand Years upon Earth does not commence with the universal Establishment of Christianity; and whether the Second Resurrection, the new Heavens, and new Earth, &c. do not coincide with the Conflagration.

One ought also to add, with St. Peter, as the practical Consequence of this Proposition, that the Dissolution of this World by Fire is the strongest Motive to an Indifference to it, and to that holy Conversation and Godliness, which may fit us for the new Heavens, and new Earth." ne

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Note Hartley's statement,

"First, then, The Jews are yet a distinct People from all the Nations amongst which they reside. They seem therefore reserved by Providence for some such signal Favour, after they have suffered the due Chastisement."

Many Christian Zionists and many Jewish Zionists tried to justify the Holocaust as "due Chastisement". Politically powerful Dispensationalist Christians and their Jewish handlers are today actively promoting nuclear war and an apocalyptic holocaust which will kill us all, because they believe that God will create a new Earth after they have destroyed the old Earth. It is a new heaven and a new Earth which will only sustain the "elect", the "chosen", the Jews. Isaiah 65 states {see also: Enoch),

"II am sought of them that asked not/or me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. 2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; 3 A people that provoketh me to anger continually to my face; that sacrificeth in

gardens, and burneth incense upon altars of brick; 4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; 5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. 6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, 7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. 8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that / may not destroy them all. 9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. 10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. 1 l]f But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. 12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. 13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye

shall be ashamed: 14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. 15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: 16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. 17| For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. 24 And it shall come to pass, that before they call, I will

answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."

Isaiah 66:22-24 states,

"22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. 24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Note Hartley's pronouncement, which became a policy of inhumanity for the Zionists, both Christian and Jewish, who allied themselves with the anti-Semites and funded the anti-Semites' rise to political power in hopes that the persecution of assimilated Jews would force them to Zionism,

"Fourthly, They are treated with Contempt and Harshness, and sometimes with great Cruelty, by the Nations amongst whom they sojourn. They must therefore be the more ready to return to their own Land."

Further note Hartley's statement,

"Fifthly, The Downfal of the Civil and Ecclesiastical Powers, mentioned in the 81st and 82d Propositions, must both be attended with such public Calamities, as will make Men serious, and also drive them from the Countries of Christendom into the remote Parts of the World, particularly into the East and West-Indies; whither consequently they will carry their Religion now purified from Errors and Superstitions."

In 1899, anti-Semite Edouard Drumont alleged that Protestants and Jews had united to corrupt and destroy the predominantly Catholic nation of France. Drumont also predicted that Jewish financiers would unite with the German Government to destroy Russia. He made his prediction years before the German- Jewish banker, and Rothschild agent, Jacob Schiff boasted of his success in destroying the Russian People and Russian Nation. Drumont also alleged that "Jews" would build up the economy of a nation only to then use corrupt influence in its thriving markets, artificially enhanced by an influx of Jewish investment capital, to deplete the nation of its wealth. He argued that Jews made money the controlling factor in society, and then corruptly obtained control over the fortunes of nations. Drumont believed that Napoleon had been put in power to serve the interests of Jewish wealth accumulation; and that when there was little left to take, the Jews turned against

Napoleon, in particular, Rothschild turned against Napoleon.

It has often been alleged that Jews were largely responsible for the reduction of commerce and commercial enterprise, of agriculture and industry, to speculation on the open markets of stocks and bonds, where corporations become citizens, and speculators are immune to the normal repercussions that would otherwise attend their nefarious enterprises. In this way, money power is supreme. Farming can be collectivized into communism, especially when the farmers are driven into ruin in the depressions Jewish bankers deliberately cause. Land and industry can be collectivized, and the entire industry of a nation can be wiped out almost overnight through the artificial creation of valueless stock and bonds; and a tightening of the money supply and international restriction on loans. The result of tying the commerce and production of a nation to speculation is to corrupt the system so as to drive most all of the profits of labor into the hands of a few, while preventing the accumulation of real wealth by the majority. Speculation places a yoke on the private accumulation of capital and land.

Many have alleged that Jewish Liberalism was a farce that led to tyranny and

absolute Jewish dominance. It is further alleged that wealthy Jewish materialistic Capitalists deliberately destroyed all virtue in Gentile society, so as to turn God against the Gentile world and back towards the Jews. Anti-Semitic political movements often concluded that they, not liberal or capitalistic Jews, represented the genuine interests of the working class; which the Jews only desired to deceive and exploit. 317 It was a pattern of general vilification of all Jews that suited the Zionists well, in that it segregated the wealthier Jews from the societies into which they were otherwise comfortably and wilfully assimilating.

3.9 Zionists Develop a Strategy Which Culminates in the Nazis and the Holocaust as Means to Attain the "Jewish State"

In the 1640's, Orthodox Ukrainian Bohdan Chmielnicki alleged that Jews and Polish Catholics had enslaved the peoples who were under Polish control. In retaliation, Chmielnicki allegedly slaughtered large numbers of Jews. Some Jews saw this holocaust as the punishment as atonement, which signaled the coming of the Messiah. Some Jews believed that God would not allow the existence of the Temple, or send the Messiah, until the Jews had atoned for Solomon's marriage to the Pharaoh's daughter and subsequent idolatry {Sabbath 56b. IKings 11); which became associated with the "sin" of assimilation. There was also a perceived need to finally atone for Aaron's worship of the Golden Calf (Sanhedrin 102a) and the impiety of the ten Northern Tribes, and the impiety of southern tribes of Judah and Benjamin. Note that the Jews correlated a Jewish Holocaust with the redemption of Israel through the arrival of the Messiah, whose primary task was to "restore the Jews to Palestine".

Many had predicted that the year 1 666 would mark the arrival of the Messiah. For the Christians, this meant the second coming of Christ, for the Jews, the long awaited arrival of the Jewish King. After the Chmielnicki holocaust, which some saw as the sacrifice of masses of Jewish lives as an act of atonement, Shabbatai Zevi declared himself to be the Jewish Messiah and a large Messianic sect followed him. He traveled to Palestine, as a good Jewish Messiah would, and attracted a large Jewish following. While traveling through Turkey, Shabbatai Zevi was taken prisoner and was forced to feign conversion to Islam in order to save his life.

A branch of the Shabbataian sect of crypto- Jews, called the Donmeh, formed in Turkey. They pretended to convert to Islam, but practiced Judaism in secret. For centuries this sect of crypto- Jewish Turks have bred subversive crypto-Jewish agents, who have been sent around the world to prepare the way for Jewish world domination. They created a secret society in Paris and eventually led a revolt from Salonika. They were the hidden masters of the "Young Turks" and flooded Turkey with revolutionary propaganda defaming the Sultan. Their reach extended across the globe.

The Shabbataians believed that Shabbatai Zevi's Messianic spirit passed from one Jewish King to the next in a process of Metempsychosis. They argued that the line of David was a dynasty, which would not end when any given King of the Jews died, but rather the spirit of the Messiah would leave one body of the Jewish King and enter into the next, sort of like a kosher Dalai Lama. In the form of the "Young Turks", the Donmeh eventually succeed in overthrowing the Sultan, whose ancestors had shamed Shabbatai Zevi. They also destroyed Turkish culture and committed genocide against the Armenian Christians. Shabbatai Zevi was a bizarre individual and a bit of a "flake". He wore a bride's dress and wedded himself to the Torah.

Jacob Frank — a Polish Jew who was born Jacob Leibowitz, or Jacob Ben Judah Leib, whose father belonged to the Messianic sect of Shabbatai Zevi — joined the Donmeh in Turkey. Frank declared himself to be the successor of Shabbatai Zevi and the then present Messiah. Frank opposed the Talmud and convinced prominent Catholic leaders that his sect would convert Jews to Christianity. Frank warred with the Rabbis, who held to the Talmudic doctrine that the Jews must not attempt to hasten the arrival of the Messiah, nor emigrate to Palestine in large numbers (Kethuboth Ilia).

The Frankist reformation, as well as Moses Mendelssohn's and Napoleon's reforms, set the stage for reformed Judaism, which, it was alleged, would lead to better relations between Christians and Jews, and which would afford revolutionary Jews with a means by which they could subvert Gentile society. 318 The Talmud, with its anti-Christian passages, had long been a source of anti-Christian and anti-Semitic tensions. Though Ashkenazi Jews had lain greater emphasis on the Talmud than even the Pentateuch, Sephardic Jews had a greater respect for the original books of Judaism and viewed the Talmud as the mere commentary it is. The Sephardic Jews

developed Cabalism as an outgrowth of original Judaism with less emphasis on the Rabbinical authority of Talmudism — unless it happened to be convenient at any given time to quote a Talmudic authority. There was, however, one very important part of Talmudic doctrine that fit in well with the Cabalistic Jews' desire to betray the Jews, and in so doing provoke God to bring the Messiah.

The Talmud stated that the Jews would all have to unite and pray at once to God, or become apostates in their masses, before the Messiah would come. The World would either have to become entirely good, or entirely rotten, for the End Times to begin. Cabalistic Jews figured that it would be easier and more entertaining to make the World entirely evil. The Talmud in the Jewish book of Sanhedrin, folio 97a stated that World would become evil before the Messiah came, and Cabalistic Jews believed they were fulfilling this prediction/commandment by turning against other Jews, against Rabbinical culture, and against Judaism. Frankist Jews believed that they could fulfill Judaism by betraying Judaism and the Jews. The worse the betrayal, the more evil their actions, the better, for the worse they could make the World, the sooner would the Messiah arrive. These vile human beings essentially rule the World

today.

Just as the Rabbis used the Talmud to justify their power and authority over Jewry, the Cabalists used the anti-Gentile and anti-Christian passages of the Talmud as a weapon against the Rabbis, to usurp their authority, and to bring them into conflict with Christians. Cabalistic writings are also severally anti-Christian and anti-Gentile, and the attacks were hypocritical, but the Cabalists survived their hypocrisy by becoming crypto-Jews who pretended to Christian and Moslem conversion, and become persecutors of the Jews and Jew-baiting agitators in the Gentile community. The Talmud, in Tractate Kethuboth Ilia, prevents the Jews from forcing the Messianic Era and from emigrating to Palestine in large numbers before the coming of the Messiah. The Cabalists opposed this stance and had a powerful Messianic message and model, by which they used politics and wealth accumulation to carry out the Messianic prophecies, and anointed their own false messiahs at will.

The Jewish descendants of the Frankists became leading figures in Poland. Granted special privileges by the elite of Europe, they pretended to convert to Catholicism, but the Frankist conversions to Catholicism and Islam were instead efforts to subvert both religions, and the Jews secretly carried on as religious Jews. The Frankists had many reasons for attacking Rabbinical culture. The Rabbis opposed any "artificial" establishment of a Jewish State, and the Catholic Church would likely have ended its opposition to "the restoration of the Jews to Palestine" if the Jews professed to be Christians and accepted the "new Covenant of Christ". The New Testament calls for a "remnant of Jews" to convert and live in Palestine.

The Frankists advocated many of the same beliefs as the Illuminati — and Communism and Bolshevism. The leadership elements of each of these groups are

notable both for their disproportionate Jewish influence and for their highly perverse sexual deviancy. The Frankists believed that if they could destroy all Gentile religions, the Gentiles would be left without gods to protect them and their jealous Jewish God, a Satanic figure, would reign supreme. The Frankists also believed that evil is good and found many passages in the Hebrew Bible to support their view that the Messiah would only be successful when evil ruled the Earth. They did everything they could to infiltrate and overthrow governments and sought world revolution. They wormed their way into the leadership of governments through pretended conversions, and through intermarriage, and did what they could to cause calamities, starvation, revolution and war.

Shabbatai Zevi, Baruchyah Russo, Jacob Frank and the Frankists had a long relationship with Turkey, as did Adolf Hitler's Hungarian Jewish patron Moses Pinkeles, a. k. a. Ignatius Trebitsch-Lincoln, and Adam Alfred Rudolf Glauer, a. k. a. Rudolf Glandeck Freiherr von Sebottendorf, both of whom helped to put Adolf Hitler into power — there were also the genocidal Young Turks of Jewish descent, of Donmeh descent, and there have been many Israeli leaders with intimate involvements in Turkey, including David Ben-Gurion. 319

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The belief that the God of the Old Testament sponsored evil was not new. The Talmud contains passages indicating that evil must reign before the Messiah will appear. 320 Some of the earliest Christians saw the creator God of the Old Testament as an evil force, who was supplanted by the supreme God who was the Father of Jesus. Marcion 321 believed that Jesus was not the Messiah of the Jewish Old Testament God, who was in Marcion' s view the evil creator God who would restore the Jews, but was instead the Messiah of a good God, a supreme God who reigned over the many gods referred to in the Old Testament — for example in Genesis 3:5, 22,

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil [***] And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:"

and Psalm 82:1,

"God standeth in the congregation of the mighty; he judgeth among the gods."

and Jeremiah 10:10-11,

"10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. 1 1 Thus shall ye say unto them, The gods that have not

made the heavens and the earth, even they shall perish from the earth, and from under these heavens."

Marcion believed that the Jews' Messiah was yet to appear and Marcion shunned the Old Testament creator God as an evil force and sought to keep the Christian faith from falling into the belief that Jesus was the Messiah of the Jews. The Catholic Encyclopedia wrote of Marcion, among other things,

"II. Doctrine and Discipline. — We must distinguish between the doctrine of Marcion himself and that of his followers. Marcion was no Gnostic dreamer. He wanted a Christianity untrammeled and undefiled by association with Judaism. Christianity was the New Covenant pure and simple. Abstract questions on the origin of evil or on the essence of the Godhead interested him little, but the Old Testament was a scandal to the faithful and a stumbling-block to the refined and intellectual gentiles by its

crudity and cruelty, and the Old Testament had to be set aside. The two great obstacles in his way he removed by drastic measures. He had to account for the existence of the Old Testament and he accounted for it by postulating a secondary deity, a demiurgus, who was god in a sense, but not the supreme God; he was just, rigidly just, he had his good qualities, but he was not the good god, who was Father of Our Lord Jesus Christ. The metaphysical relation between these two gods troubled Marcion little; of divine emanation, aeons, syzygies, eternally opposed principles of good and evil, he knows nothing. He may be almost a Manichee in practice, but in theory he has not reached absolute consistency as Mani did a hundred years later. Marcion had secondly to account for those passages in the New Testament which countenanced the Old. He resolutely cut out all texts that were contrary to his dogma; in fact, he created his own New Testament, admitting but one gospel, a mutilation of St. Luke, and an Apostolicon containing ten epistles of St. Paul. The mantle of St. Paul had fallen on the shoulders of Marcion in his struggle with the Judaisers. The Catholics of his day were nothing but the Judaisers of the previous century. The pure Pauline Gospel had become corrupted and Marcion not obscurely hinted that even the pillar Apostles, Peter, James and John, had betrayed their trust. He loves to speak of 'false apostles', and lets his hearers infer who they were. Once the Old Testament has been completely got rid of, Marcion has no further desire for change. He makes his purely New Testament Church as like the Catholic Church as possible, consistent with his deep-seated Puritanism. The first description of Marcion's doctrine dates from St. Justin: 'With the help of the devil Marcion has in every country contributed to blasphemy and the refusal to acknowledge the Creator of all the world as God. He recognizes another god, who, because he is essentially greater (than the World-maker or Demiurge) has done greater deeds than he (cos ovxa usi^ova xd usi^ova napa xouxov 7rs7roir|Ksvou). The supreme God is dyaOo?, good, kind; the inferior god is merely SiKaiog, just

and righteous. The good God is all love, the inferior god gives way to fierce anger. Though less than the good God, yet the just god, as world-creator, has his independent sphere of activity. They are not opposed as Ormuzd and Ahriman, though the good God interferes in favour of men, for He alone is all-wise and all-powerful and loves mercy more than punishment. All men are indeed created by the Demiurge, but by special choice he elected the Jewish people as his own and thus became the god of the Jews.

His theological outlook is limited to the Bible, his struggle with the Catholic Church seems a battle with texts and nothing more. The Old Testament is true enough, Moses and the Prophets are messengers of the Demiurge, the Jewish Messias is sure to come and found a millennial kingdom for the Jews on earth, but the Jewish Messias has nothing whatever

to do with the Christ of God. The Invisible, Indescribable, Good God (dopaxog, &Kaxdvo|j,acTO<;, ayaQbqQeoq), formerly unknown to the creator as well as to his creatures, has revealed Himself in Christ. How far Marcion admitted a Trinity of persons in the Supreme Godhead is not known; Christ is indeed the Son of God, but he is also simply 'God' without further qualification; in fact, Marcion's Gospel began with the words; 'In the fifteenth year of the Emperor Tiberius God descended in Capharnaum and taught on the Sabbaths'. However daring and capricious this manipulation of the Gospel text, it is at least a splendid testimony that in Christian circles of the first half of the second century the Divinity of Christ was a central dogma. To Marcion however Christ was God Manifest, not God Incarnate. His Christology is that of the Docetas (q.v.) rejecting the inspired history of the Infancy, in fact any childhood of Christ at all; Marcion's Savior is a 'deus ex machina' of which Tertullian mockingly says: 'Suddenly a Son, suddenly Sent, suddenly Christ! ' Marcion admitted no prophecy of the Coming of Christ whatever; the Jewish prophets foretold a Jewish Messias only, and this Messias had not yet appeared. Marcion used the story of the three angels, who ate, walked and conversed with Abraham and yet had no real human body, as an illustration of the life of Christ (Adv. Marc, HI, ix). Tertullian says (ibid.) that when Apelles and seceders from Marcion began to believe that Christ had a real body indeed, not by birth but rather collected from the elements, Marcion would prefer to accept even a putative birth rather than a real body. Whether this is Tertullian' s mockery or a real change in Marcion's sentiments we do not know. To Marcion matter and flesh are not indeed essentially evil, but are contemptible things, a mere production of the Demiurge, and it was inconceivable that God should really have made them His own. Christ's life on earth was a continual contrast to the conduct of the Demiurge. Some of the contrasts are cleverly staged: the Demiurge sent bears to devour children for puerile merriment (Kings) — Christ bade children come to Him and He fondled and blessed them; the Demiurge in his law declared lepers unclean and banished them — but Christ touched and healed them.

Christ's putative passion and death was the work of the Demiurge, who in revenge for Christ's abolition of the Jewish law delivered Him up to hell. But even in hell Christ overcame the Demiurge by preaching to the spirits in Limbo, and by His Resurrection He founded the true Kingdom of the good God. Epiphanius (Haer., xlii, 4) says that Marcionites believed that in Limbo Christ brought salvation to Cain, Core, Dathan and Abiron, Esau and the Gentiles, but left in damnation all Old Testament saints. This may have been held by some Marcionites in the fourth century, but it was not the teaching of Marcion himself, who had no Antinomian tendencies. Marcion denied the resurrection of the body, 'for flesh and blood shall not inherit the Kingdom

of God', and denied the second coming of Christ to judge the living and the dead, for the good God, being all goodness, does not punish those who reject Him; He simply leaves them to the Demiurge, who will cast them into everlasting fire.

With regard to discipline, the main point of difference consists in his rejection of marriage, i.e. he baptized only those who were not living in matrimony: virgins, widows, celibates, and eunuchs (Tert., 'Adv. Marc.', I, xxix); all others remained catechumens. On the other hand the absence of division between catechumens and baptized persons in Marcionite worship, shocked orthodox Christians, but it was emphatically defended by Marcion's appeal to Gal, vi, 6. According to Tertullian (Adv. Marc, I, xiv) he used water in baptism, anointed his faithful with oil and gave milk and honey to the catechumens and in so far retained the orthodox practices, although, says Tertullian, all these things are 'beggarly elements of the Creator. ' Marcionites must have been excessive fasters to provoke the ridicule of Tertullian in his Montanist days. Epiphanius says they fasted on Saturday out of a spirit of opposition to the Jewish God, who made the Sabbath a day of rejoicing. This however may have been merely a western custom adopted by them." 322

The Frankists wanted to be the Messiahs not of the creator God of the Old Testament, whom they also called evil, but of Marcion' s good God, whom they recast into the ultimate and supreme God of Israel. The Frankist Jews believed that they could accomplish this end by being apostates, nihilists and deceivers, who achieved God's will by doing evil, and who did evil by hiding their true intentions. The Messiah himself would have to be crypto-Jew, who would torment other Jews — like Adolf Hitler, Joseph Goebbels and Adolf Eichmann.

The Frankist Jews tried to force the Jewish God to restore them to Israel, as He promised to do after punishing them for their evil acts. They believed that they had to first perform said divine evil on an unprecedented scale and thereby hasten and conduct the punishment of the Jews in a horrific holocaust, which would also hasten the arrival of the Messianic Era. The Frankist sophists thereby converted the action of doing evil into a divine act of obedience to their Jewish God. They set about to

destroy the world as an invitation to God to punish them and begin the Messianic Age. Adolf Hitler was their apostate Messiah, who restored the Jews to Palestine by punishing the Jews and committing gross acts of deliberate evil.

These Frankist Jews quickly became the guiding force behind world leadership. Gershom Scholem encapsulated their beliefs as follows:

"1) The belief in the necessary apostasy of the Messiah and in the sacramental nature of the descent into the realm of the kelipot. 2) The belief that the 'believer' must not appear to be as he really is. 3) The belief that the Torah

oiatzilut must be observed through the violation of the Torah oiberiah. 4) The belief that the First Cause and the God of Israel are not the same, the former being the God of rational philosophy, the latter the God of Religion. 5) The belief in three hypostates of the God-head, all of which have been or will be incarnated in human form." 323

Scholem wrote,

"According to Frank, the 'cosmos' {tevel) or 'earthly world' (tevel ha-gashmi) as it was called by the sectarians in Salonika, is not the creation of the Good or Living God, for if it were it would be external and man would be immortal, whereas as we see from the presence of death in the world this is not at all the case." 324

Scholem quotes Frankist doctrine:

"This much I tell you: Christ, as you know, said that he had come to redeem the world from the hands of the devil, but I have come to redeem it from all the laws and customs that have ever existed. It is my task to annihilate all this so that the Good God can reveal Himself. [***] Wherever Adam trod a city was built but wherever I set foot all will be destroyed, for I came into this world only to destroy and to annihilate. But what I build will last forever. [***] I did not come into this world to lift you up but rather to cast you down to the bottom of the abyss, further than this it is impossible to descend, nor can one ascend again by virtue of one's own strength, for only the Lord can raise one up from the depths by the power of His hand." 325

Jacob Frank gave out his wife and daughter for sexual favors in order to gain converts and influence the influential. He accused his fellow Jews of ritual human sacrifice for personal political gain, and otherwise tried to appeal to the mythologies and aspirations of Moslem and Christian leaders. Frank's agents and their descendants have corrupted the Gentile world with Communist, Masonic and Illuminati-style leaders, who bought into government, education and the press the mythologies he promulgated, and who have done his bidding. The Hasidic Jews seem

very earnest in carrying out his objectives and some practice his perversions. Frank's ultimate goal was to destroy life on Earth, and the means to accomplish that end today exist. The Nazis and Communists, under crypto-Jewish leadership, inflicted terrible harm on humanity. For the Frankist Jews, there is still worse evil yet to be done.

It is interesting to note that Baal worshipers practiced the prostitution of women and homosexual men in their temples to gain converts and as an expression of their

fertility religion, and some Jewish temples were used for Baal worship by Jews. The Gnostics also used communal women and homosexual sex to lure in converts. The dissemination of insincere Liberalism was another tactic some Zionists have used to undermine the structure of Gentile societies.

What the Italian mafia called Omerta, the code of silence, Frank called massa dumah. The Encyclopaedia Judaica writes in its article, "FRANK, JACOB, AND THE FRANKISTS,"

"The motto which Frank adopted here was massa dumah (from Isa. 21:11), taken to mean 'the burden of silence'; that is, it was necessary to bear the heavy burden of the hidden faith in the abolition of all law in utter silence, and it was forbidden to reveal anything to those outside the fold. Jesus of Nazareth was no more than the husk preceding and concealing the fruit, who was Frank himself. Although it was necessary to ensure an outward demonstration of Christian allegiance, it was forbidden to mix with Christians or to intermarry with them, for in the final analysis Frank's vision was of a Jewish future, albeit in a rebellious and revolutionary form, presented here as a messianic dream. [***] Frank went with his daughter to Vienna in March of 1775 and was received in audience by the empress and her son, later Joseph II. Some maintain that Frank promised the empress the assistance of his followers in a campaign to conquer parts of Turkey, and in fact over a period of time several Frankist emissaries were sent to Turkey, working hand in glove with the Doenmeh, and perhaps as political agents or spies in the service of the Austrian government. During this period Frank spoke a great deal about general revolution which would overthrow kingdoms, and the Catholic Church in particular, and he also dreamed of the conquest of some territory in the wars at the end of time which would be the Frankist dominion." 326

It is difficult to believe that it is merely a coincidence that this religion of revolution and Nihilism was heavily promoted in England at the same time in the writings of David Hartley — and can be traced back to the Cabalist Van Helmont. It was their intention to destroy and corrupt; and the Frankists relied upon passages in the Old Testament and the Lurian Cabala to justify deceit, lying, world revolution, destruction, evil and atheism among Gentiles — passages such as Isaiah 45:7; and

59:15-16:

"I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. [***] Yea, truth faileth; and he that departeth from evil maketh himself a prey. And the LORD saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered

that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

and Job Chapter 12,

"And Job answered and said, 2 No doubt but ye are the people, and wisdom shall die with you. 3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? 4 I am as one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright man is laughed to scorn. 5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease. 6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. 7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: 8 or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. 9 Who knoweth not in all these that the hand of the LORD hath wrought this? 10 In whose hand is the soul of every living thing, and the breath of all mankind. 1 1 Doth not the ear try words? and the mouth taste his meat? 12 With the ancient is wisdom; and in length of days understanding. 13 With him is wisdom and strength, he hath counsel and understanding. 14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. 15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. 1 6 With him is strength and wisdom: the deceived and the deceiver are his. 17 He leadeth counselors away spoiled, and maketh the judges fools. 1 8 He looseth the bond of kings, and girdeth their loins with a girdle. 19 He leadeth princes away spoiled, and overthroweth the mighty. 20 He removeth away the speech of the trusty, and taketh away the understanding of the aged. 21 He poureth contempt upon princes, and weakeneth the strength of the mighty. 22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death. 23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. 24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. 25 They grope in the dark without light, and he maketh them to stagger like a drunken man."

It was a long road for the Frankist Nihilists to the end of time, which came during, and shortly after, the Second World War. The Frankists chose Jacob Frank's

nephew, Moses Dobrushka a. k. a. Junius Frey, a. k. a. Franz Thomas von Schoenfeld, as Jacob Frank's successor — it was a Frankist-Shabbataian tradition to change names, and give the appearance of changing religions, in order to gain the

confidence of Gentiles so as to enable the Frankists to more easily destroy them and subvert their societies. Moses Dobrushka became a Jacobin, a leader of Freemasonry and a powerful influence in the French Revolution. It is interesting that Robespierre and Napoleon saw themselves as Messiahs, as had Shabbatai Zevi and Jacob Frank, and as Adolf Hitler later would. Frankist mythologies asserted that Messiahdom was a generational passage — a matter of reincarnation. Frankism primarily took root in Poland, which has been at the epicenter of the destruction of Catholic Europe.

According to Edouard Drumont, Alexandre Weill found good in the destruction and dismemberment of Poland and the planned destruction of France and diaspora of the French — recall that David Hartley had wished for the fall of Christendom and the diaspora of Christians. Drumont wrote that Weill had told him in 1875 that,

"[. . .JFrance was obliged to undergo the same fate as Poland and that it would be good, in the best interests of Humanity, that the French, dispersed and countryless like the Poles, would go and spread throughout the world the general truths of civilization and progress." 327

Roman Dmowski iterated a Polish Gentile's view of the First World War in his article The Jews and the War of 1924. 328 He noted that many of the Jews who had supported the Central Powers in the beginning of the war changed sides to the Allies in early 1917. Dmowski believed in 1924 that Jews intended to make Poland a new Palestine. Great masses of Jews were deported to Poland in both world wars by both sides of the conflict. Poland was the epicenter of the Jewish Holocaust.

The initial plan was evidently to concentrate them for deportation to Palestine, which neither a majority of the Jews, nor many of the world's nations, desired. It is interesting to note that Hitler was allegedly surprised by the reaction of the British when Germany invaded Poland in a quest for Lebensraum for Germans and for a place in which to segregate the Jews to the East and prevent their assimilation while preparing them for forced deportation to Palestine. The English had obstructed the Nazis' attempts to deport Jews to Palestine and then declared war on Germany when the Nazis invaded Poland — the ultimate destination for millions of Jews, many of whom perished under the crypto-Jewish Zionist Nazi leaders Adolf Eichmann and Hans Frank.

After World War II, the Allies allowed the Soviet Union to take over Poland. The Soviets tried for another forty years to destroy religion in Poland — primarily Catholicism. The Jews were forced to suffer through the war in Poland, so that enough Jewish blood would be spilled to justify the theft of Palestine and frighten the Jews into moving there and staying.

David Hartley's work followed the works of Thomas Brightman, who published his Apocalypsis Apocalypseos in 1585; 329 and Henry Finch, who published The Worlds Great Restauration. Or the Calling ofthelevves and (With Them) of All the

Nations and Kingdomes of the Earth, to the Faith of Christ in 1621. 330

The Zionists had the vocal support of prominent Protestant Christians, who hoped to bring about the Apocalypse through active political intervention — as opposed to waiting for God to do what He promised to do. More modern Jewish Zionists repeated much of the rhetoric and tactics the Christian Zionists used, which was originally covertly crafted by Cabalistic Jews. It was a strange cycle, whereby Jews learned their Zionism from the Christians who had secretly learned it from Jews.

All that the modern Jewish Zionists lacked was the widespread support of Jews, which they were only to receive after the end of the Second World War — after the Frankist Jews had done their dirty deeds. It took the Zionists two world wars and Adolf Hitler to change the Jews' collective mind to embrace secular Zionism, which led many to realize that Zionists and their Protestant supporters had agitated for both world wars and had created and continually sponsored Adolf Hitler's rise to power. In 1933, Zionist Horace Mayer Kallen blamed the First World War on the Germans, and stated,

"The formation of the League of Nations on the initiative and insistence of a great American President, Woodrow Wilson, was fruit of this War, and an explicit, if weak, acknowledgment of this interdependence. Mr. Wilson's successor of today just as frankly acknowledges it stresses it." 331

Kallen goes on to quote Zionist Franklin Delano Roosevelt's message to the World Economic Conference and the Disarmament Conference of 16 May 1933. 332

Like Zionist Wilson, Zionist Roosevelt later lied to the American public in order to be elected and told them that he was against American involvement in a war in Europe. Tyler Gatewood Kent 333 documented President Roosevelt's secret communications to Zionist Winston Churchill beginning in October of 1939, in which Roosevelt assured Churchill that America would not be truly neutral and would rescue the British. This emboldened the British in their declaration of war on Germany, and revealed Roosevelt's duplicity.

When this correspondence began, Neville Chamberlain was Prime Minister of England and Churchill was head of the British Navy. Roosevelt went behind Chamberlain's back and apparently knew ahead of time that Churchill would succeed Chamberlain. Just when Kent had accumulated all the evidence needed to prove Roosevelt a lair, and a criminal, and as Kent was preparing to send this evidence to the American Congress; British authorities arrested him, seized his records and in

violation of his American diplomatic immunity, which they conspired to have waived, imprisoned him for the duration of the war. Just as the American Wilson Administration passed several laws which enabled them to imprison dissenters, and the Roosevelt Administration used the Sedition Act to persecute its critics; the British had in place Regulation 18B, which enabled authorities to arrest and detain anyone

they wanted to keep quiet, including Captain Archibald Henry Maule Ramsay.

Like Zionist President Wilson, Zionist President Roosevelt betrayed the American blacks who initially helped to put him in office; and, unlike his wife Eleanor, Franklin Delano Roosevelt opposed the anti-lynching bill. While it is obviously a good thing that the Russians, Americans and British defeated the Nazis, it obviously would have been a better thing if the Zionists had not caused both of the world wars.

Zionists and their supporters often spoke of Wilson's "New World Order" following the "war to end all wars." The concept of the "war to end all wars" is a prophetic and apocalyptic one foretold in the Jewish book of Isaiah 2:1-4:

"1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In 1943, Zionist Rabbi Abba Hillel Silver saw this new world order of "justice" as the allegedly just action of taking Palestine from its majority population and giving it to the Zionist Jews. Referring to Americans of Jewish descent, the Rabbi asked them in 1 943 to give their approval to Zionism and to pressure American politicians,

"with the same sympathy and the same understanding as the Presidents of the United States from Wilson down, and the Congress of the United States, helped [the Yishuv] in the earlier years." 334

In 1944, while the Nazis were massacring innocent and helpless Slavs, Jews, Gypsies, etc., Jewish Zionist David Ben-Gurion stated,

"One Degania [resident of the first communal settlement of Zionists in Palestine] is worth more than all the 'Yevsektzias' [Jewish Bolsheviks who

sought to secularize Jews] and assimilationists in the world." 335

Ben-Gurion boasted,

"This people was the first to prophesy about 'the end of days,' the first to see the vision of a new human society. [***] Our small and land-poor Jewish people, therefore, lived in constant tension between the power and influence of the neighboring great empires and its own seemingly insignificant culture — a culture poor in material wealth and tangible monuments, but rich and great in its human and moral concepts and in its vision of a universal 'end of days.'" 336

Christopher Sykes wrote, "[. . .JZionist leaders were determined at the very outset of the Nazi disaster to reap political advantage from the tragedy." 337 David Ben-Gurion stated in 1932,

"What Zionist propaganda for years and years could not do, disaster has done overnight. Palestine is today the fiery question for the Jews of East and West, and the New World as well." 338

Ben-Gurion also stated,

"The disaster facing European Jewry is not directly my business." 339

and,

"The First World War brought us the Balfour Declaration. The Second ought to bring us the Jewish State." 340

and,

"It is the job of Zionism not to save the remnant of Israel in Europe but rather to save the land of Israel for the Jewish people and the yishuv." 341

The majority of Jews did not want the desert the Zionists wanted for them, until the Nazis had mass murdered European Jews. Racist Zionist leader Chaim Weizmann stated in 1914, before the First World War began,

"We cannot take Palestine yet, even if it were given to us. Even if the great miracle had happened and we had obtained the Charter, we should have to wait for the greater miracle — for the Jews to know how to make use of this Charter." 342

Weizmann admitted in 1927 that,

"We Jews got the Balfour Declaration quite unexpectedly; or, in other words, we are the greatest war profiteers. [***] The Jews, they knew, were against us; we stood alone on a little island, a tiny group of Jews with a foreign past." 343

David Ben-Gurion stated,

"The First World War brought us the Balfour Declaration. The Second ought to bring us the Jewish State." 344

Countless millions died as the Zionists depended on both world wars to bring them Palestine.

This plan was long in the making and longer in the fulfilling. The London Times had published on the Protestant Zionist movement on 24 January 1839, on page 3, quoting extensively from The Quarterly Review^ 5 of January, 1839,

"THE ST A TE AND PROSPECT OF THE JEWS.
(From a Correspondent.)
'What is to become of the Jews?' is a question that must as often occur to the reflecting statesman as to the reader of the ancient prophecies. Wherever he turns his eye he beholds a people exiled and scattered, persecuted and despised, as a body ground almost to powder by the iron hand of poverty; and yet, everywhere intelligent, learned, and possessed of unbounded influence, and, however paradoxical it may sound, of immense wealth; inhabitants of all countries, but at home in none; apparently a mass of disjointed fragments, but in reality knit together in the most intimate religious and national union, and in continual and rapid communication with their brethren in all parts of the world. What, then, is to become of them? Some of the continental statesmen solve the enigma by an attempt at amalgamation, and think that the ties of religion and nationality, which have stood the wear and tear of 18 centuries, are to be rent asunder by the simple process of naturalization. Very similar is the expectation of the church of Rome and of most sectarians. Looking upon their own little communion as the church and people of God, they appropriate to themselves the promises of future glory which Hebrew prophets have announced to the Hebrew people, and think that by the process of conversion the Jews will gradually melt down and be lost in the Christian church. The great writers of the Anglican church, adopting an interpretation more worthy of their faith and their scholarship, trace out for the children of Abraham a destiny more congenial to their hitherto marvellous history, the main features of which are ably delineated in an article on Lord Lindsay's travels in the last number of

the Quarterly Review.

The writer, treading in the steps of Bishops Lowth, Butler, Horsley, and Van Mildert, has turned the public attention to the claims which the Jewish people still have upon the land of Israel as their rightful inheritance, and their consequent political importance in the progress of that great struggle which has already commenced in the East, and which threatens soon to absorb the regards and energies of the old world, possibly of the new also. The subject may be new to many of our readers, but it is one deserving the solemn consideration of a people possessing an oriental empire of such vast extent. The article breathes also a spirit of kindness towards a deeply injured people, and a freedom from prejudice which does honour to the author. No people on the face of the earth has been so little understood and so grossly misrepresented as the Jewish, but no wonder, for no people ever did so much to misrepresent and caricature themselves as the Jews have done in the maxims and legends of the Talmud. A new era is, however, commencing. The Jews themselves, in London as elsewhere, are taking steps to abdicate the follies and intolerance of Rabbinism, and Christians at the same moment begin to renounce their most unchristian prejudice.

The following extracts from a journal so highly respectable as the Quarterly Review must tend to prove to the Jews that the feelings of those whose opinions are worth having are those of kindliness and good will.

After a notice of Lord Lindsay's work, the author thus proceeds: —

'We have alluded, in the commencement of this article, to the growing interest manifested in behalf of the Holy Land. This interest is not confined to the Christians — it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and their belief that the time is not far distant when 'the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.' Isaiah xi., 11.

'Doubtless, this is no new settlement among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that most venerable people; but in their fearless confession of the hope, and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. To most former periods a development of religious feeling has been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII, the disciples of Christ have been stimulated to the oppression of the children of Israel; and Heaven alone can know what myriads of that suffering race fell beneath the piety of the Crusaders, as they marched to

recover the sepulchre of their Saviour from the hands of the infidels. But a mighty

change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent institution in London attest the public estimation of its principles and services. * * * *

'But a more important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our service and the prayers of our liturgy shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice. Mr. Nicolayson, having received ordination at the hands of the Bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew convert, is associated in the duty. The service meanwhile proceeds, though 'the ark of God is under curtains;' and a small but faithful congregation of proselytes hear daily the Evangelical verities of our church on the mount of the Holy City itself, in the language of the prophets, and in the spirit of the apostles. To anyone who reflects on this event it must appear one of the most striking that have occurred in modern days, perhaps in any days since the corruptions began in the church of Christ. It is well known that for centuries the Greek, the Romanist, the Armenian, and the Turk, have had their places of worship in the city of Jerusalem, and the latitudinarianism of Ibrahim Pasha had lately accorded that privilege to the Jews. The pure doctrines of the Reformation, as embodied and professed in the church of England, have alone been unrepresented amidst all these corruptions; and Christianity has been contemplated both by Mussulman and Jew as a system most hateful to the creed of each, a compound of mummery and image-worship.

'It is surely of vital importance to the cause of our religion that we should exhibit it in its pure and apostolical form to the children of Israel. We have already mentioned that they are returning in crowds to their ancient land; we must provide for the converts an orthodox and spiritual service, and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour himself, 'a worship in spirit and in truth,' — its faith will then be spoken of through the whole world. A great benefit of this nature has resulted from the Hebrew services of the London Episcopal Chapel; it has not only afforded instruction and opportunity of worship to the converted Israelite, but has formed a point of attraction to foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew journals published in Germany. In the purity of our worship they confess our freedom from idolatry; and in the sound of the language of Moses and the prophets, they forget that we are Gentiles. But if this be so in London, what will it be in the Holy City? They will hear the Psalms of David, in the very words that fell

from his inspired lips, once more chanted on the holy hill of Zion; they will see the whole book of the law and the prophets laid before them, and hear it read at the morning and evening oblation; they will admire the church of England, with all its comprehensive fulness of doctrine, truth, and love, like a pious and humble

daughter, doing final homage to that church first planted at Jerusalem, which is the mother of us all. Our soul-stirring and soul-satisfying liturgy — in Hebrew — its deep and tender devotion — the evangelical simplicity of its ritual — will form, in the mind of the Jew, an inviting contrast to the idolatry and superstition of the Latin and eastern churches; its enlarged charity will affect his heart, and its scriptural character demand his homage. It is surely a high privilege reserved to our church and nation to plant the true cross on the holy hill of Zion; to carry back the faith we thence received by the apostles; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs, 'light such a candle in Jerusalem as by God's blessing shall never be put out.'

'But this privilege will not be unaccompanied by practical benefits to the character and position of our own establishment. Whatever promotes the study and reverence of the Hebrew Scriptures promotes, in a similar degree, the honour and stability of the church of England. Her appointed orders, her liturgical services, her decent splendour, her national endowments, are 'according to the pattern that God showed us in the Mount. ' The principle of an establishment then received the august sanction of the divine wisdom; and whether we look back to the earliest periods of the Jewish history, or forwards to the day of their future glory, as displayed in the concluding chapters of Ezekiel, we shall find that a national and established church is ever a main portion of the polity of the people of God. The arch-assailants of our Zion are well aware of this truth, and seek, therefore, to disparage the Old Testament by a contemptuously exclusive preference of the New! — irreverently excluding from their 'Christian' catalogue the 'Law, the Prophets, and the Psalms,' they ascribe to the Gospels and Epistles alone the title of the Christian Scriptures! And they are wise in their generation, — perceiving, as they do, that the co-ordinate authority and mutual dependence of all parts of the written word would manifest that the Saviour of Mankind, no less in the temporal than in the spiritual necessities of his church, 'came not destroy, but to fulfil'

'The growing interest manifested for those regions, the larger investment of British capital, and the confluence of British travellers and strangers from all parts of the world, have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a vice-consul. This gentleman set sail for Alexandria at the end of last September — his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land; he is thus accredited, as it were, to the former kingdom of David and the twelve tribes. The soil and climate of Palestine are singularly adapted to the growth of produce required for the exigencies of Great Britain; the finest cotton may be obtained in almost unlimited abundance; silk and

madder are the staple of the country, and olive-oil is now, as it ever was, the very fatness of the land. Capital and skill are alone required: the presence of a British officer, and the increased security of property which his presence will confer, may invite them from these islands to the cultivation of Palestine; and the Jews, who will betake themselves to agriculture in no other land,* having found in the English Consul a mediator between their people and the Pasha, will probably return in greater numbers, and become once more the husbandmen of Judea and Galilee.

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'This appointment has been conceived and executed in the spirit of true wisdom. Though we cannot often commend the noble Lord's official proceedings, we must not withhold our meed of gratitude for the act, nor of praise for the zeal with which he applied himself to great preliminary difficulties, and the ability with which he overcame them. It is truly a national service: at all times it would have been expedient, but now it is necessary. To pass over commercial advantages — which the country will best perceive in the experience of them — we may discern a manifest benefit to our political position. We have done a deed which the Jews will regard as an honour to their nation, and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolize the concerns of traffic and finance, and maintain a secret but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies that intelligence which guides their conduct and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick the Great confessed the earlier and superior intelligence obtained through the Jews of all affairs of moment. Napoleon knew well the value of an Hebrew alliance, and endeavoured to reproduce in the capital of France the spectacle of the ancient Sanhedrim, which, basking in the sunshine of imperial favour, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East. His scheme, it is true, proved abortive, for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the empire — exchange Zion for Montmartre, and Jerusalem for Paris. The few liberal unbelievers whom he attracted to his view ruined his projects with the people by their impious flattery, and averted the whole body of the nation by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the imperial eagle above the representation of the ark of the covenant. A misconception, in fact, of the character of the people has vitiated all the attempts of various sovereigns to better their condition; they have sought to amalgamate them with the body of their subjects, not knowing or not regarding the temper of the Hebrews, and the plain language of Scripture, that 'the people shall dwell alone, and shall not be reckoned among the nations.'

'That which Napoleon designed in his violence and ambition, thinking 'to destroy nations not a few,' we may wisely and legitimately undertake for the maintenance of our empire. The affairs of the East are lowering on Great Britain,

but it is singular and providential that we should at this moment have executed a measure which will almost assure us the co-operation of the eastern Jews, and kindle in our behalf the sympathies of nearly 2,000,000 in the heart of the Russian dominions. These hopes rest on no airy foundation; but, pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased to l to tread down Jerusalem!' This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next,

and then Spain, aped our unchristian and foolish precedent. Spain may have exceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it.'

*Dr. Henderson says of the Polish Jews — 'Comparatively few of the Jews learn any trade, and most of those attempts which have been made to accustom them to agricultural habits have proved abortive. [Later political Zionists were anxious to persuade Jews to take up farming so as to cease to be, in their minds, "parasites". They did not want foreign workers to live in Israel, and, in their minds, pollute their gene pool and corrupt their culture. Jacob worked the field. Esau wielded the sword. Cain was a farmer who slew Abel. "Abel was a keeper of sheep." {Genesis 4:2) The Talmud taught Jews that agricultural was the lowest form of work (Yebamoth 63a). And numerous religious writings and rulings teach Jews to keep all the Goyim out of Eretz Israel, unless the Goys are kept as slaves — C JB] Some of those who are in circumstances of affluence possess houses and other immoveable property; but the great mass of the people seem destined to sit loose from every local tie, and are waiting, with anxious expectation, for the arrival of the period when, in pursuance of the Divine promise, they shall be restored to what they still consider their own land. Their attachment indeed to Palestine is unconquerable.' — Biblical Researches and Travels in Russia, 1826."

The Zionists often attempted to draw the might of the British Empire into the Middle East, so that the British citizens would sacrifice their lives for the sake of Israel, just as the French had done under Napoleon. The Zionists flattered and tempted the British, just as they had done to the French, with promises of Messiahdom, the Messianic Age, wealth and millions of Jewish allies against the Russians in the heart of the Russian Empire.

Jewish British Prime Minister, and Rothschild agent, Benjamin Disraeli would later draw the British into the swamp of the Suez; and Queen Victoria, the Queen of the House of David, became "Empress of India", in an effort to defend British interests from an imagined Russian and Turkish threat through the trade routes of the Middle East. While pretending to solve these "problems", the Jews created and agitated them. Zionists persuaded the British to die to take Palestine in order to curry favor with Russian Jews, and Zionists brought America into the First World War

(and the Second) in exchange for the Balfour Declaration — to this day Americans are killing Moslems in pursuit of the Zionists' perceived self-interests. As they had done to the British and French, Jews covertly and artificially create disasters for America, and then offer up greater destruction as a solution, a solution which benefits them and destroys all others.

In 1839, The Quarterly Review pitched Zionism to the British by appealing to their sympathies, and to their greed,

"That which Napoleon designed in his violence and ambition, thinking 'to destroy nations not a few, ' we may wisely and legitimately undertake for the

maintenance of our Empire. The affairs of the East are lowering on Great Britain — but it is singular and providential that we should, at this moment, have executed a measure, which will almost assure us the co-operation of the Eastern Jews, and kindle, in our behalf, the sympathies of nearly two millions in the heart of the Russian dominions. [Footnote: 'Look to their present state of suffering in Poland and Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city, and they are forthwith driven from their houses, without any compensation for

their loss being given them' 'they are oppressed on every side, yet dare

not complain; robbed and defrauded, yet obtain no redress' 'in the walk of

social life, insult, and contempt, meet them at every turning.' — Herschel's Sketch, p. 7.] These hopes rest on no airy foundation; but pleasing as they are, we cannot disguise our far greater satisfaction that, in the step just taken, in the appointment just made, England has attained the praise of being the first of the Gentile nations that has ceased 'to tread down Jerusalem!' This is, indeed, no more than justice, since she was the first to set the evil and cruel example of banishing the whole people in a body from her inhospitable bosom. France next, and then Spain, aped our unchristian and foolish precedent. Spain may have proceeded us in barbarity; but we invented the oppression, and preceded her in the infliction of it." 346

The majority of Jews wanted nothing of the Protestant movement to banish them to the deserts of Palestine in the hopes that Jesus might return in the form of a Rothschild. The London Times published the following set of queries on 17 August 1840, on page 3,

"SYRIA.— RESTORATION OF THE JEWS.

(From a Correspondent.)
The proposition to plant the Jewish people in the land of their fathers, under the protection of the five Powers, is no longer a mere matter of speculation, but of serious political consideration. In a Ministorial paper of the 3 1st of July an article appears bearing all the characteristics of a feeler on this deeply interesting subject. However, it has been reserved for a noble lord opposed to Her Majesty's Ministers to take up the subject in a practical and statesmanlike manner, and he is instituting inquiries, of which the following is a copy: —

QUERIES.
' 1 . What are the feelings of the Jews you meet with respect to their return to the Holy Land?

'2. Would the Jews of station and property be inclined to return to Palestine, carry with them their capital, and invest it in the cultivation of the land, if by the operation of law and justice life and property were rendered secure?

'3. How soon would they be inclined and ready to go back?

'4. Would they go back entirely at their own expense, requiring nothing further than the assurance of safety to person and estate?

5. Would they be content to live under the Government of the country as they should find it, their rights and privileges being secured to them under the protection of the European powers?

'Let the answers you procure be as distinct and decided and detailed as possible: in respect as to the inquiries as to property, it will of course be sufficient that you should obtain fair proof of the fact from general report.'

The noble Lord who is instituting these inquiries has given deep attention to the matter, and is well known as the writer of an able article in the Quarterly on the subject, in December, 1838.

In connexion with this, a deeply interesting discovery has been made on the south-west shores of the Caspian, enclosed in a chain of mountains, of the remnant of the Ten Tribes, living in the exercise of their religious customs in a primitive manner, distinct from the customs of modern Judaism. The facts which distinguish them as the remnant of that branch of the Jewish family are striking and incontrovertible, and are about to be given to the world. An intrepid missionary, the Rev. Mr. Samuel, of Bombay, has made the discovery, and resided amongst this people several months, under permission from the Russian Government, who directed him to institute inquiry

concerning them."

441 The Jewish Genocide of Armenian Christians

4 Mordecai Manuel Noah

In the Nineteenth Century, an influential American Jew, Mordecai Manuel Noah spelled out apian to take Palestine from the Turkish Empire. Then, as today, well-connected Jews used their money and influence to corrupt Christian Americans and the American Government in the hopes that American Gentiles would soldier and slave for the sake of the Jews. Noah 's plans were successful.

"I have been anxious to appeal to you, citizens and Christians, in behalf of the chosen and beloved people of Almighty God, to ask you to do justice to their character, to their motives, to their constancy, and to their triumphant faith; to feel for their sufferings and woes; to extend to them your powerful protection and undivided support in accomplishing the fulfillment of their destiny, and aiding to restore them to the land of their forefathers and the possession of their ancient heritage. It is, I acknowledge, a novel, though a natural appeal, made, I may say, for the first time to Christians since the advent of Christianity; but the period, I believe, has arrived for this appeal: extraordinary events shadow forth results long expected, long prophesied, long ordained; commotions in the state and division in the Church; new theories put forth, new hopes excited, new promises made; and the political events in Syria, Egypt, Turkey, and Russia, indicate the approach of great and important revolutions, which may facilitate the return of the Jews to Jerusalem, and the organization of a powerful government in Judea, and lead to that millennium which we all look for, all hope for, all pray for." — Mordecai Manuel Noah

"The Jews are, at this day, the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges, but hitherto they have had no protecting influence, no friendly hand stretched forth to aid them." — Mordecai Manuel Noah

4.1 Introduction

Jewish British Prime Minister Benjamin Disraeli knew in 1844, that the Jews of Europe would provoke revolutions in 1848. Disraeli wrote,

'"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander the founder of Spiritual Christianity, and who is Regius Professor of Divinity in the University of Berlin, is a Jew. Benary, equally famous, and in the same University, is a Jew. Wehl, the Arabic Professor of Heidelberg, is a Jew. Years ago, when I was in Palestine, I met a German student who was accumulating materials for the History of Christianity, and studying the genius of the place; a modest and learned man. It was Wehl; then unknown, since become the first Arabic scholar of the day, and the author of the life of Mahomet. But for the German professors of this race, their name is Legion. I think there are more than ten at Berlin alone.[']" 347

Mordecai Manuel Noah knew well in advance of the actual events, that the Rothschilds planned for world wars, and for revolutions in Russia and the Turkish Empire. Noah knew of, and forwarded, the Rothschilds' plan to anoint one of their own as Messiah, King of the Jews; and Noah was a very early propagandist who sponsored the Rothschild plan to dupe American Christians into slaving for the Zionist cause. Noah worked with the Jewish bankers against President Andrew Jackson. Noah was a warmonger and defended the peculiar institution of slavery. Noah was anti-Catholic and against the immigration of all foreigners to America, but Jews. In fact, he called on Jews from around the world to flock to America and form a Jewish State, where Jews could be readied to found a colony in Palestine.

Wealthy Jews have long sponsored flamboyant Christian Zionists, who dupe Christians into slaving and soldiering for Jews who despise them. Wealthy Jews created the many mythologies of Dispensational Evangelical Christianity and popularized them through such characters as John Nelson Darby, including the myth of the "Rapture", mythologies which were originally crafted by crypto- Jewish Jesuits in the 1500's, 348 and the Zionist mythologies which Cyrus Ingerson Scofield incorporated into his notations found in the heavily promoted Scofield Bible.

In modern times, neo-Conservative Jews exploit gullible American Dispensationalist Christians through a network of controlled preachers, who are paid off and promoted by Zionist Jews in the Jewish controlled media. Zionist Jews are

presently training Christian youth in America to become cannon fodder for the Jewish war on Islam. Mordecai Manuel Noah, in his day the most influential Jew in America, started this Jewish propaganda meant to subvert the best interests of American Christians. Jewish bankers have long hired colorful clowns to dupe naive American Christians into sponsoring Zionism, and paying for it with American treasure and American lives. These buffoons today call upon Christians to launch a nuclear war on Islamic nations and on Russia, and promise their deceived flock that Jesus will lift up these selfish and deluded fools into Heaven, while the rest of the world is mass murdered with the nuclear bombs the Christian Zionists want to drop on humanity at the behest of wealthy Jewish Zionists. Many of these Zionist puppet preachers are sexual deviants and utter hypocrites.

America had, from its founding, been slated as "the New Jerusalem", where European Jews would be trained and readied to build a "Jewish State" in Palestine. Columbus' voyage coincided with the expulsion of the Jews from Spain, and was meant to secure a "Jewish homeland" in preparation for the "restoration of the Jews to Palestine". The Reformation was led by Cabalistic Jews and was meant to convert Catholics into Gentiles who obeyed the Noahide laws. The "second Reformation" which founded the Puritan movement was led by Cabalistic Jews from Holland, and the Puritans were heavily infiltrated with Jews. Oliver Cromwell was an agent of the Jewish bankers.

As Jews had done for centuries, Mordecai Manuel Noah openly pitted Moslems against Christians, and Christians against Moslems, in the hopes that the artificial struggle between these groups, which Jews would foment and finance, would leave the Jews standing in Palestine. One part of this Jewish plan to draw Christians and Moslems into unnecessary conflict, was the mass murder of Armenian Christians. Other aspects of the plan, as revealed by Mordecai Manuel Noah, included the Turkish and Russian Revolutions, the expansion of Bolshevik Russia over Eastern Europe, the trap of placing England in Egypt and the Jews in Palestine on the pretext of securing a trade route for England to India, the Treaty of Berlin, the Crimean Wars, the First World War, the Second World War, the Jewish colonization of Palestine, the use of duped American and British Christians to create and secure the Jewish colonization of Palestine and to war against Islam, etc. etc. etc. The plan Mordecai Manuel Noah set forth in the first half of the Nineteenth Century was fulfilled in its entirety by the Rothschilds. Through Communism alone, more than one hundred million innocent souls were the human sacrifice the Rothschild clan made to the ancient Jewish genocidal plan to destroy humanity. 349 The Armenians perished on this unholy alter to the Jewish God. Jews covertly attacked the Armenian Christians with the object of bringing Christianity and Islam into conflict. The next victims of broad campaigns of Jewish genocide will be the Moslems, then the Christians, and then the Hindus, Buddhists, etc.

In 1818, Mordecai Manuel Noah stated,

"Never were prospects for the restoration of the Jewish nation to their ancient rights and dominion more brilliant than they are at present. There are upwards of seven millions of Jews' 16) known to be in existence throughout the world, a number greater than at any period of our history, and possessing more wealth, activity, influence, and talents, than any body of people of their number on earth. The signal for breaking the Turkish sceptre in Europe will be their emancipation; they will deliver the north of Africa from its oppressors; they will assist to establish civilization in European Turkey, and may revive commerce and the arts in Greece; they will march in triumphant numbers, and posses themselves once more of Syria, and take their rank among the governments of the earth. This is not fancy. I have been too much among them in Europe and Africa — I am too well acquainted with their views and sentiments in Asia, to doubt their intentions. They hold the purse strings, and can wield the sword; they can bring 100,000 men into the field. (17) Let us then hope that the day is not far distant when, from the operation of liberal and enlightened measures, we may look towards that country where our people have established a mild, just, and honourable government, accredited by the world, and admired by all good men. Let us not seek the errors of other faiths, but calmly and peaceably pursue our own, in which there are no errors. Let us respect and assist all religions which acknowledge God, and whose principles are justice and mercy. We, of all others, can hold out the hand of toleration: the time will come when the wanderer who has been led astray in search of other Gods, will acknowledge the unity and omnipotence of the God of Israel, when persecution shall cease, and the groan of oppression be heard no more. Between two good men professing different faiths, no difference exists; both are born equal — both have a right to worship the Almighty in his own way; the road to honour should be open to both, for both must pursue the same path to immortality." 350

Moredecai Manuel Noah stated in 1837,

"Firmly as I believe the American Indian to have been descended from the tribes of Israel, and that our continent is full of the most extraordinary vestiges of antiquity, there is one point, a religious as well as a historical point, in which you may possibly continue to doubt, amidst almost convincing evidences.

If these are the remnants of the nine and a half tribes which were carried into Assyria, and if we are to believe in all the promises of the restoration, and the fulfillment of the prophecies, respecting the final advent of the Jewish nation, what is to become of these our red brethren, whom we are driving before us so rapidly, that a century more will find them lingering on the

borders of the Pacific ocean?

Possibly, the restoration may be near enough to include even a portion of these interesting people. Our learned Rabbis have always deemed it sinful to compute the period of the restoration; they believe that when the sins of the nation were atoned for, the miracle of their redemption would be manifested. My faith does not rest wholly in miracles — Providence disposes of events, human agency must carry them out. That benign and supreme power which the children of Israel had never forsaken, has protected the chosen people amidst the most appalling dangers, has saved them from the uplifted sword of the Egyptians, the Assyrians, the Medes, the Persians, the Greeks and the Romans, and while the most powerful nations of antiquity have crumbled to pieces, we have been preserved, united and unbroken, the same now as we were in the days of the patriarchs — brought from darkness to light, from the early and rude periods of learning to the bright reality of civilization, of arts, of education and of science.

The Jewish people must now do something for themselves, they must move onward to the accomplishment of that great event long foretold — long promised — long expected; and when they DO move, that mighty power which has for thousands of years rebuked the proscription and intolerance shown to the Jews, by a benign protection of the whole nation, will still cover them with his invincible standard.

My belief is, that Syria will revert to the Jewish nation by purchase, and that the facility exhibited in the accumulation of wealth, has been a providential and peculiar gift to enable them, at a proper time, to re-occupy their ancient possessions by the purse-string instead of the sword.

We live in a remarkable age, and political events are producing extraordinary changes among the nations of the earth.

Russia with its gigantic power continues to press hard on Turkey. The Pacha of Egypt, taking advantage of the improvements and inventions of men of genius, is extending his territory and influence to the straits of Babelmandel on the Red sea, and to the borders of the Russian empire; and the combined force of Russia, Turkey, Persia and Egypt, seriously threaten the safety of British possessions in the East Indies. An intermediate and balancing power is required to check this thirst of conquest and territorial possession, and to keep in check the advances of Russia in Turkey and Persia, and the ambition and love of conquest of Egypt. This can be done by restoring Syria to its rightful owners, not by revolution or blood, but as I have said, by the purchase of that territory from the Pacha of Egypt, for a sum of money too tempting in its amount for him to refuse, in the present reduced state of his coffers. Twelve or thirteen millions of dollars have been spoken of in reference to the cession of that interesting territory, a sum of no

consideration to the Jews, for the good will and peaceable possession of a land, which to them is above all price. Under the cooperation and protection of England and France, this re-occupation of Syria within its old territorial limits, is at once reasonable and practicable.

By opening the ports of Damascus, Tripoli, Joppa, Acre, &c, the whole of the commerce of Turkey, Egypt, and the Mediterranean will be in the hands of those, who even now in part, control the commerce of Europe. From the Danube, the Dneister, the Ukraine, Wallachia and Moldavia, the best of agriculturalists would revive the former fertility of Palestine. Manufacturers from Germany and Holland; an army of experience and bravery from France and Italy; ingenuity, intelligence, activity, energy and enterprise from all parts of the world, would, under a just, a tolerant and a liberal government, present a formidable barrier to the encroachments of surrounding powers, and be a bulwark to the interests of England and France, as well as the rising liberties of Greece.

Once again unfurl the standard of Judah on Mount Zion, the four corners of the earth will give up the chosen people as the sea will give up its dead, at the sound of the last trumpet. Let the cry be Jerusalem, as it was in the days of the Saracen and the lion-hearted Richard of England, and the rags and wretchedness which have for eighteen centuries enveloped the persons of the Jews, crushed as they were by persecution and injustice, will fall to the earth; and they will stand forth, the richest, the most powerful, the most intelligent nation on the face of the globe, with incalculable wealth, and holding in pledge the crowns and sceptres of kings. Placed in possession of their ancient heritage by and with the consent and co-operation of their Christian brethren, establishing a government of peace and good will on earth, it may then be said, behold the fulfillment of prediction and prophecy: behold the chosen and favoured people of Almighty God, who, in defence of his unity and omnipotence, have been the outcast and proscribed of all nations, and who for thousands of years have patiently endured the severest of human sufferings, in the hope of that great advent of which they never have despaired: — and then when taking their rank once more among the nations of the earth, with the good wishes and affectionate regards of the great family of mankind, they may by their tolerance, their good faith, their charity and enlarged liberal views, merit what has been said in their behalf by inspired writers, 'Blessed are they who bless Israel.'" 351

In 1844, Mordecai Manuel Noah stated,

"In the political, as well as the religious world, there are singular commotions which point to the East as the theatre of approaching revolutions of great and

absorbing interests, and it has struck me forcibly that a movement from this free country in favour of restoring the Jews to their ancient heritage would have the good effect of directing the attention of the Christian powers generally to an effort of this character, which might gradually lead to important results; but, at all events, would create a better and kinder feeling for the Jews, and secure to them protection and privileges which at present they do not all enjoy. If, in our generation this movement does nothing more, it will accomplish much good, and would cement the ties which ought to unite the Jews and Christian in kind offices and brotherly love. [***] I confidently believe in the restoration of the Jews, and in the coming of the Messiah; and believing that political events are daily assuming a shape which may finally lead to that great advent, I considered it a duty to call upon the free people of this country to aid us in any efforts which, in our present position, it may be deemed prudent to adopt, and I have the most abiding confidence in their good-will and friendly feelings in aiding to restore us to liberty and independence. [* * *] I have been anxious to appeal to you, citizens and Christians, in behalf of the chosen and beloved people of Almighty God, to ask you to do justice to their character, to their motives, to their constancy, and to their triumphant faith; to feel for their sufferings and woes; to extend to them your powerful protection and undivided support in accomplishing the fulfillment of their destiny, and aiding to restore them to the land of their forefathers and the possession of their ancient heritage. It is, I acknowledge, a novel, though a natural appeal, made, I may say, for the first time to Christians since the advent of Christianity; but the period, I believe, has arrived for this appeal: extraordinary events shadow forth results long expected, long prophesied, long ordained; commotions in the state and division in the Church; new theories put forth, new hopes excited, new promises made; and the political events in Syria, Egypt, Turkey, and Russia, indicate the approach of great and important revolutions, which may facilitate the return of the Jews to Jerusalem, and the organization of a powerful government in Judea, and lead to that millennium which we all look for, all hope for, all pray for. [***] Within the last twenty- five years great revolutions have occurred in the East, affecting in a peculiar manner the future destiny of the followers of Mohammed, and distinctly marking the gradual advancement of the Christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and her fierce pacha had thrown off allegiance to the sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet AH was compelled to submit to the commander of the faithful, reconv eying Syria to Turkey, and was content to accept the hereditary possession of Egypt. Russia

has assailed the wandering hordes of the Caucasses. England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, and

evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approaches Turkey in Europe, and when her railroads are completed to the Black Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied by Russia, who, with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counterbalance of this gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States, down to the borders of Gaul: but the revolution will not end here. England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there by and with the consent of the Christian powers, and with their aid and agency the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again opened to the busy hum of commerce; the fields will again bear the fruitful harvest, and Christian and Jew will together, on Mount Zion, raise their voices in praise of Him whose covenant with Abraham was to endure forever, and in whose seed all the nations of the earth are to be blessed. This is our destiny. Every attempt to colonize the Jews in other countries has failed: their eye has steadily rested on their own beloved Jerusalem, and they have said, 'The time will come, the promise will be fulfilled. ' [***] The first step is to solicit from the Sultan of Turkey permission for the Jews to purchase and hold land; to build houses, and to follow any occupation they may desire, without molestation and in perfect security. There is no difficulty in securing this privilege for them. The moment the Christian powers feel an interest in behalf of the Jewish people, the Turkish government will secure and carry out their views, for it must always be remembered that the one hundred and twenty millions of Mussulmen are also the descendants of Abraham. There is but a single link that divides us, and they also are partners in the great compact. The Jews are, at this day, the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges, but hitherto they have had no protecting influence, no friendly hand stretched forth to aid them. The moment the sultan issues his Haiti

Scherif, allowing the Jews to purchase and hold land in Syria, subject to the same laws and limitations which govern Mussulmen, the whole territory surrounding Jerusalem, including the villages Hebron, Safat, Tyre, also Beyroot, Jaffa, and other ports of the Mediterranean, will be occupied by enterprising Jews. The valleys of the Jordan will be filled by agriculturists from the north of Germany, Poland, and Russia. Merchants will occupy the

seaports, and the commanding positions within the walls of Jerusalem will be purchased by the wealthy and pious of our brethren. Those who desire to reside in the Holy Land, and have not the means, may be aided by these societies to reach their desired haven of repose. Christians can thus give impetus to this important movement; and emigration flowing in, and actively engaged in every laudable pursuit, will soon become consolidated, and lay the foundation for the elements of government and the triumph of restoration. This, my friends, may be the glorious result of any liberal movement you may be disposed to make in promoting the final destiny of the chosen people. [***] But we cannot move alone in the great work of the restoration. The power and influence of our Christian brethren, which now control the destinies of the world, must be invoked in carrying out this most interesting project. I am persuaded that the great events connected with the millennium so confidently predicted in the Scriptures, so anxiously desired by liberal and pious Christians, so intimately blended with the latter days — that consummation of a great and providential design in the union of the Jews and Gentiles, and the fulfillment of the prophecies — can alone be looked for after the restoration of the Jews to the land which the Lord gave to them for an everlasting possession. It is your duty, men and Christians, to aid us peaceably, tranquilly, and triumphantly to repossess the land of our fathers, to which we have a legal, equitable, perpetual right, by a covenant which the whole civilized world acknowledges. That power and glory which were once our own, you now possess; the banner of the Crescent floats where the standard of Judah was once displayed: it is for you to unfurl it again on Mount Zion. It will redound to your honour — it will perpetuate your glory. You believe in the second coming of Jesus of Nazareth. That second advent, Christians, depends upon you. It cannot come to pass, by your own admission, until the Jews are restored, and restored in their unconverted state. If he is again to appear, it must be to his own people, and in the land of his birth and his affections — on the spot where he preached, and prophesied, and died. [***] Let me therefore impress upon your minds the important fact, that the liberty and independence of the Jewish nation may grow out of a single effort which this country may make in their behalf. That effort is to procure for them a permission to purchase and hold land in security and peace; their titles and possessions confirmed; their fields and flocks undisturbed. They

want only protection, and the work is accomplished. The Turkish governments cannot be insensible to the fact that clouds are gathering around them, and destiny, in which they wholly confide, teaches them to await the day of trouble and dismemberment. It is their interest to draw around them the friendly aid and co-operation of the Jewish people throughout the world, by conferring these reasonable and just privileges upon them, and when Christianity exerts its powerful agency, and stretches forth its friendly hand, the rights solicited will be cheerfully conferred. When the Jewish people can return to Palestine, and feel that in their persons and property they are as safe

from danger as they are under Christian governments, they will make their purchases of select positions, and occupy them peaceably and prosperously; confidence will then take the place of distrust and, by degrees, the population in every part of Syria being greatly increased, will become consolidated, and ready to unfold the standard when political events shall demonstrate to them that the time has arrived. Let it, however, be kept in mind, that the restoration will be at first limited and partial; the government which they may form will be transitory and contingent; the great war prophesied in Ezekiel against Gog, prince of Rush, Meshech, and Tubal, the power which now controls Archanez, Refath, and Togarmah of the Scriptures, that is to say, the Germans, Sclavonians, Sarmatians, and Turks of our day, is Russia; the descendants of the joint colony of Meshech and Tubal, and the little horn of Daniel. Russia, in its attempt to wrest India from England and Turkey from the Ottomites, will make the Holy Land the theatre of a terrible conflict. Tarshish, 'with the young lions thereof — evidently Great Britain, with her allies — will come to the rescue. Then will ensue the battle so sublimely described by the prophet: the fire and hailstones; the purification and victory; the advent of the Messiah, and the thousand years of happiness and peace which are to ensue." 352

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4.2 Noah in 1818

"DISCOURSE,

DELIVERED AT THE

CONSECRATION OF THE SYNAGOGUE

OF

[K.K. She'erit Yisra'el]

IN THE CITY OF NEW- YORK,

ON FRIDAY, THE 10th OF NISAN, 5578, CORRESPONDING
WITH THE 17th OF APRIL, 1818.

BY MORDECAI M. NOAH.

NEW-YORK:

PRINTED BY C. S. VAN WINKLE.

NO. 101 Greenwich-street.
■ ■■■■■■ i

1818.
DISCOURSE, &c.

Children of Israel, (1)
After eighteen centuries of oppression, of sufferings, and of unwearied persecution — after having been driven from the land of our fathers, and scattered to the most remote parts of the globe, it has pleased Almighty God, whose unity and omnipotence we have never ceased to acknowledge and defend, to direct a portion of his chosen people to this land of toleration and liberal principles, where, in peace and tranquillity, contending with no obstacles, and enjoying the blessings of light and liberty, we have been permitted to erect this place of worship to his honour and holy name, which we now dedicate to his service — and invoke his protection and blessing on

the children of his choice. On this occasion, I would ask you to accompany me to the early periods of the history of our nation, and to follow in the rapid glance I shall take of their origin, character, religion, and sufferings. Born, as many of us here have been, in the most enlightened times, and enjoying, from our infancy, rights and privileges which many of our unfortunate ancestors never knew, we are but partially acquainted with their struggles and sufferings, and are not fully prepared to estimate the virtue of their sacrifices.

Eighteen hundred years have passed without shedding a ray of happiness upon the Jews. Assailed in the early periods of our history by the Assyrians, the Medes, the Persians, the Greeks, and the Romans, by each successively harassed, oppressed, and proscribed, our armies were destroyed, the scepter of Israel was broken, and the people chosen by the Almighty to establish his unity and omnipotence, were dispersed throughout the world, with no other shield than their law, no other buckler than the righteousness of their cause. Overwhelmed with contumely; driven from their inheritance; with sufferings most acute, and privations the most painful, they intrepidly maintained the Majesty of their God, when every effort was made to sap their resolution and destroy their firmness. Since the time of Vespasian our history has been traced in blood. Eleven hundred thousand were massacred at the siege of Jerusalem; millions perished during the reign of Adrian, and in combating on the plains of Palestine for their rights as a nation. It would seem that the sword of desolation was never to return to the scabbard. They persisted in the supremacy of their religion over the idolatry and infidelity of the times — they

remained firm — and they perished. The world regarded their efforts with wonder and astonishment. Their resistance was termed obstinacy — their struggles rebellion. It was neither: It was the resistance which every nation is bound to make against foreign invaders; it was a natural and proper defence of their just and unalienable rights. The lapse of ages prove it so. Reason and truth have triumphed. The persecutors of the Jews have ceased to exist. Rome and Greece are no more; we yet live — are more numerous than at the period of our dispersion; and while nations have arisen and departed — while religions have multiplied and confounded each other by schisms and dissentions, we yet preserve our faith, the simple religion of nature, unimpaired by the corroding hand of time.

Notwithstanding the constancy invariably evinced — notwithstanding the brave and manly efforts of the Jews to sustain liberty and rights, a system of intolerance, of faction, and vice, crept in and corrupted the mass of people. Disregarding the prominent features of our Law, which enjoins the performance of all the good to friends, to country, and to all mankind — to respect all religious denominations — to observe those immutable principles which bind man to man in the bonds of harmony and social compact — to

respect a fallen enemy, and succour a distressed friend — they were convulsed by internal discord, and deluged with crime. A religion the most simple, just, and natural, became ferocious, by the dissentions of the people. Shaken to the centre by these dissentions, and assaulted by outward foes, they struggled with famine and faction — they fought and perished, and with them our temple, cities, rights, and almost our very name. (2) A system of temperance, of mildness, and tolerance, a unity of sentiment and a unity of action, would have effectually checked the advancement of those evils which we have, for so many ages, been left to deplore. This conclusion is drawn from facts in our history. Providence ordained it so; and to his decrees we must all submit. Yet we ask, from what cause has this oppression arisen? Why have the Jews been the unceasing objects of so much hostility? To solve that problem, we must go back to the first stages of our history. It is at this enlightened period, when universal tolerance prevails, that we have leisure to look back to the persecutions which our people have, for so many centuries, patiently suffered — to probe the causes — to seek the motives of this hostility to a nation, whose origin can be traced to the infancy of nature.

The laws of Moses have governed barbarous nations. Every point of moral faith has been drawn from their letter and spirit. To them the charity and good faith which now exist owe their origin. How is it, then, that from the Egyptians to the most civilized nation, the Jews have been objects of hatred and persecution? It is not our religion; for the most scrupulous maintain its divine origin. It is not our habits or manners; for they have ever been simple and unoffending. We must ascribe the cause to that force of

prejudice which took its rise in the first centuries; a prejudice founded on ignorance, and nourished by jealousy. When the world was yet in ignorance of the 'great first cause' of our existence; when Pagans alone existed, and were most intolerant; then arose our great father and patriarch Abraham; (3) he proclaimed the existence and the unity of God; he boldly supported his omnipotence, and bowed to his majesty and holiness.

Joseph followed the example of Abraham, and continued to support the same faith.

Brought forward by adventitious circumstances to govern a powerful people, he sought to instil his just principles in the minds of an idolatrous nation.

Pharaoh humbled the Egyptians by his deference to the will of Joseph, and on his posterity did they wreak their vengeance. A nation that worshipped a dog or a crocodile, could never tolerate a people who acknowledged a living God.

The subsequent oppression of the Jews took its rise in the hatred of the Egyptians. From this bondage, Moses, the most enlightened man that ever

lived, released the children of Israel, conducted them to the borders of the promised land, and then died. Joshua, the greatest warrior of antiquity, led our people into the land of Canaan, and formed a civil code, and perfected the religious laws of the illustrious legislator. From that period the people became powerful;' 4 ' they made war, and conquered idolatrous nations; these nations hated the Jews because they worshipped one God. Kings of Israel arose in splendour and power; they erected magnificent temples to the honour of that God, and humbled, stood before him as his servant. Idolatry still existed, and Jews continued to have enemies.

The Greeks entered into alliances of interest; they detested a people who worshipped one God: their temples were dedicated to idols. The Romans, whose faith in auspices, in augurs, and in soothsayers, continued firm, also oppressed a people who acknowledged one God. Jealous of the increasing power of the Jews, the idolatrous nations combined to annihilate them — at length succeeded, in despoiling their cities, burning the temple, and destroying every vestige of civilization. It was at that period, to preserve his covenant, and protect his people, that the Lord scattered them over the world — defeated the object of our enemies; and, after near two thousand years of persecution and sufferings, we are more numerous than at the period of our dispersion. We suffered for having proclaimed and supported the existence of one God; that God has destroyed our ancient enemies, and continued us one people. We have ever remained a distinct nation; our hearts

have been wounded, but not broken; our spirit bent, but not subdued; our common sufferings have cemented us together in the bonds of harmony and affection. We preserve, unalloyed, the laws of our ancestors. We have outlived all our ancient enemies. Be that our reward. We were the first nation who acknowledged the unity of God — we shall be the last who will share his attributes with mortals. The only miracle now on earth, the most positive evidence of divine protection, is, at this day, the preservation of the Jews.

Passing from the barbarous nations, and accounting for their motives in oppressing the Jews, we arrive at the first dawn of civilization; and for many centuries, the persecutions the Jews still met with is more extraordinary, more difficult to trace the cause, or solve the problem. I have never believed, though every writer in ancient and modern times has, that our religion alone was the cause. The christian moralists in the early ages advocated toleration, mildness, and charity. (5) Athanasius, Justin the martyr, St. Augustine, Lanctantius, and St. Bernard, have each, in their writings, enforced a mild and persuasive system; and, founded on the principles of those worthy and enlightened men, we find, in the seventh century, St. Gregory actively defending the Jews from the persecution of their enemies. From the eleventh to the fourteenth century, the benevolent example of the Popes who defended

and protected them in all their rights, furnishes instances of toleration in those ages which render the persecutions of the succeeding ones strange and unaccountable. In those times, the powerful protection of Alexander II, Innocent II, Alexander III, Gregory IX, and Clement XIII, are examples of benevolence and charity, which, while they shed a lustre on the character of those eminent Pontiffs, were loud and unceasing censures on the barbarity of more civilized times. Until the sixteenth century, the hapless Jews were the devoted victims of barbarism and intolerance; their blood drenched the earth, and flowed in copious streams; fury and fanaticism followed these poor creatures through every part of the civilized world, who cried for mercy in the name of that God, whom they never would consent to abandon. (6)

Bigotry and superstition, that bane to humanity, united with a commercial jealousy, always the real cause of intolerance, continued to be exercised, and its effects felt by the Jews, until a dawn of philosophy enlightened the world, and a ray of hope broke in upon them. Education was the light that beamed upon the mind, and showed the path of horror which man had pursued in the name of religion. Persecution then softened, not wholly ceased; transitions from extremes of hate to support and protection could not be expected; the Jews suffered indignities, but they were permitted to live, and they increased in wealth and population; and in proportion to their liberties and privileges, evinced worth and talents. Those indignities have now been abandoned; and, for the first time in eighteen centuries, it may be said that the Jew feels that he was born equal, and is entitled to equal protection; he can now breathe

freely; he can cultivate his own powers, and pursue his own religion, while he advances, respects, and patronises other religions founded on morality and good faith. We now look back on those dreadful times, like the traveller, who, after being enveloped in dark clouds and tempests, sees them rolling behind him stripped of their appalling influence, and finds himself on a plain where day breaks forth bright and glorious. The first of blessings in the gift of governments, is freedom of conscience, is the emancipation of the soul from temporal authority. Religious intolerance has laid waste the fairest countries, and has desolated the fairest cities; it has given to the sword the aged and the innocent; it has blasted the hopes of virtue, and cancelled the obligations of morality. That the countries under control of christian powers are sensible of the evils arising from religious oppression, and are anxiously endeavouring to establish more liberal and enlightened opinions, we may learn from the countenance and protection afforded to the Jews, in common with other religious denominations.

Great Britain,' 7 ' by an act of parliament, passed in the year 1753, granted to the Jews the rights of citizens; the clamours of the people, and, indeed, the discontent of a large portion of the Jews themselves, caused this honourable

law to be revoked; and from the organization of the government, there exists no hope at present of its revival. This cannot be sufficiently deplored; a difference of religion, and a disparity in form of worship, should not separate men, nor weaken the civil bonds that unite them. It is by mutual confidence that errors may be ascertained and checked, and good actions known and rewarded. We are not apt to look for superstition or prejudice in a country where intelligence and morality flourish. The English civil code is pure and wholesome in its foundation, wise and independent in its execution; they have the most splendid seminaries of learning, and illustrious institutions of charity. Their religious disqualifications arise from political events, connected with the supposed existence and integrity of the government, not springing from the feelings or wishes of the people. Although the Jews in Great Britain are deprived of the essential rights of citizens, it must, nevertheless, be conceded, that every municipal protection is extended to them in common with other subjects, that every encouragement is given to their industry and commercial views, and that a tolerant disposition, commensurate with their character, is afforded them. There are many possessing respectability and wealth; many who boast of cultivated talents; they are attached to their country, and are always ready to support it. This is a commendable spirit; for that country whose justice and humanity allows the Israelite to repose in peace in his dwelling, secure in his person, in his property, and his religious rights, is ever worthy of his best efforts in its defence and preservation.

In France (8) the Jews suffered much from persecution; and, until this day,

their condition would have been but partially ameliorated, had not the veil of error been rent by a powerful effort; had not the progress of learning and the dissemination of science taught a people naturally liberal and humane, that to be true to themselves they should be just to others. Trampling on the fetters of prejudice, and disdaining to nourish the superstition and bigotry of the darker ages, they announced a toleration in religious opinions, and gave freedom to the conscience. Not content alone with the commencement of a good work, they completed it; they declared the Jews of their country to be citizens; and, with this declaration, gave them every essential right. This was to have been expected from a great nation, which had acquired a reputation in arts, in arms, and in science, that no reverse of fortune can impair.

Part of Italy (9) contains many respectable and enlightened Jews, who receive every protection from government in the prosecution of their temporal and religious concerns.

The Austrian and Russian empires, and their dependencies, the States of Germany, the kingdoms of Holland, Prussia, Sweden, and Denmark, (10) are peopled with a vast number of Jews; many of them possessing wealth and

learning — many inheriting poverty and ignorance; their privileges are controlled and circumscribed, and prejudices yet exist, though milder measures are adopted towards them in the present times. It unfortunately has been the case, that, hitherto, the governments of Europe, generally, have directed their attention more to the punishment of crimes than the rewarding of virtue. The failings of the Jews have been the theme of incessant reproach and rigorous severity; their good actions have been unaccredited and unrewarded! If the Jews of Europe have been indifferent to public opinion, it is because that opinion invariably operated to their prejudice; their minds were cramped, and their pursuits were low, because they were deprived of every source of ambition and emulation. Attempts to reform them have failed, because severe and restrictive laws, harsh and oppressive punishments, have been substituted for mild ordinances and temperate regulations. This course has ever been unwise and injudicious. While they are considered as a people, on whom oppression and persecution may be exercised with impunity — while they are deemed fit objects for scorn and contempt — they will never cease to evidence towards their oppressors feelings wounded and lacerated, and sentiments of repugnance and irritation. They should be treated with a degree of lenity and mildness, to which their long sufferings justly entitle them. They must be made sensible of the necessity and importance of industry, wisdom, and tolerance, by precept and example.

Society throughout Europe, (and wherever our people are scattered they are objects of our solicitation,) without doubt, will be greatly benefitted by the amelioration of the Jews; and the countries which they inhabit be greatly

strengthened by giving them the essential rights of citizens. Their moral and physical character will be improved; their integrity and industry will be strengthened, and their attachment to the governments which protect them will be firm and sincere. They will progressively acquire a love of science, and a taste for the arts; they will increase in wealth; and, in proportion to their liberty, they will encourage learning and promote civilization; and from a participation of equal privileges, they will attain a degree of perfection and happiness which our unfortunate people have never yet enjoined. But I shall be asked, is there no country in Europe from whence the Jews have been banished, where persecution, with an iron hand, weighed them to the earth, and where torture and flames have afforded them a passage to the grave? Ay, Spain and Portugal — (11) lands of darkness and bigotry; they persecuted, and finally banished the Jews; and, with them, banished their prosperity and national strength. Look at them: Centuries behind their cotemporaries in civilization; the people fettered by ignorance; the arm of government unnerved by disaffection; their resources destroyed; their colonies conquered; and their energies impaired; they are left to the sway and influence of more

liberal and powerful nations. Spain and Portugal, from their bigotry and intolerance, their flames and inquisitions, their pride and their ignorance, have been cut off from every hope of solid independence, and deprived of the sympathy and respect of other nations. Let other nations take warning from their example. The patriot ruler and sovereign sacrifices private interest and private affection for the welfare of his subjects; he cements them together in the bonds of harmony, unanimity, and affection. The monarch, who builds his hopes of safety, like those of Spain and Portugal, on the ignorance of his people; who shuts the door to learning and civilization, and perpetuates a state of vassalage, is false to his God and his country; sooner or later, peril and calamity will menace the welfare, and even the existence of his inheritance.

Let us turn, then, from Europe and her errors of opinion on points of faith, to contemplate a more noble prospect. Our country, the bright example of universal tolerance, of liberality, true religion, and good faith. In the formation and arrangement of our civil code, the sages and patriots whose collected wisdom adopted them, closed the doors upon that great evil which has shaken the old world to its centre. They proclaimed freedom of conscience, and left the errors of the heart to be judged at that tribunal whose rights should never have been usurped. Here, no inequality of privileges — no asperity of opinion — no invidious distinctions exist; dignity is blended with equality, justice administered impartially; merit alone has a fixed value; and each man is stimulated by the same laudable ambition — an ambition of doing his duty, and meriting the good will of his fellow citizens. Until the Jews can recover their ancient rights and dominions, and take their rank among the governments of the earth, this is their chosen country; here they can rest with

the persecuted from every clime, secure in person and property, protected from tyranny and oppression, and participating of equal rights and immunities. Forty years of experience have tested the wisdom of our institutions, and they only will be surrendered with the existence of the nation.

Let it not, however, be said, that because there are no laws which fetter the conscience, or religion incorporated in the government, that the people are insensible to the obligations of religious worship. I have been in many parts of the globe, and I may safely aver, that this is the only country where religion flows in one pure, broad, rapid stream, supported by the intelligence of the people, and the liberality and toleration which are always the effect of moral and enlightened habits. We have only to fear the effects of too great a zeal, which, in mistaking the salutary principles of religion, may render crooked the fair and noble path of toleration. (12) It is incumbent on us who enjoy blessings in this country which are denied to many of our brethren throughout

the world, to render ourselves worthy of equal rights by duly estimating their importance, and enlightening the mind, so as to be fully sensible of the nature and value of those privileges. The means are within our reach. It is a system of sound education, alone, which tends to strengthen the faculties, improve the morals, and unfold the intellectual powers of man. To rescue our fellow creature from a state of ignorance — to enlighten his understanding — to render him sensible of the benefactions of his God — to excite that laudible ambition — that spirit of emulation — that noble and elevated disposition which the cultivated and accomplished mind is capable of attaining, are the most pleasing, the most rational efforts of a benevolent heart. As education, therefore, is the mean by which these great objects are to be attained, they can never cease to be of the highest and most interesting importance to the Jews. It has hitherto been too much neglected throughout the world; and this neglect has tended to increase the evils, and augment the portion of intolerance to which our nation has been subjected. We have a long list of illustrious philosophers and moralists who have enlightened and advanced the early ages of our history. Modern times have produced many learned and scientific Jews, but a more general dissemination of learning is called for. We have genius and talent amongst us, (13) which only wants exertion to develope itself. Children who are the property of the community, and, in due time, its strength and support, must have sources from which literary and moral endowments can be drawn. Their religion and its attributes are the first objects of attention. Their minds, regulated by precept and example on those great points, should be prepared to receive such branches of education, indispensably necessary to the formation of useful citizens. They should be provided with those acquisitions calculated to carry them through the world with respectability and success. Their early impressions should be established on a basis of universal philanthropy. Works of approved modern authors

should be assigned for their perusal, and they should invariably be taught to know, that virtue and wisdom are the pillars of national grandeur; vice and ignorance the precursors of private misery. They should learn to be faithful to their religion, to their friends and country, and equitable to all mankind. When these maxims shall have been forcibly impressed early upon the heart, they will not fail to produce those genuine blessings, so desirable among the Jews. After forming the minds, and enlightening the intellect of children, the next duty is to place them on the road to solid independence, by a selection of such pursuits as may comport with their abilities, inclination, and fortune. Not in dragging out a life of restless wanderings and migrations, in emasculating their minds, and cramping their energies in those crooked paths of traffic, miscalled commerce; but by giving them a lasting fortune, in causing them to be taught a useful branch of labour, (14) in founding and

perpetrating a spirit of industry in the attainment of some mechanic art, in giving them to know that Providence has bestowed health and vigour upon them for active purposes. Such measures tend to incorporate the Jews among the class of useful, frequently the most wealthy citizens, and to give a tone and character to the rights and liberty which they enjoy. Agriculture/ 14 ' in the early periods of our history, was the general and favourite pursuit. The wealth of the patriarchs was their flock; the wine, the corn, and oil were the fruits of their husbandry. Since the dispersion of the Israelites, this useful branch of labour has been abandoned, not from inclination, but from a want of participation in those rights assigned to the cultivators of the earth. These rights we fully possess, and no occupation brings with it health and profit, purity of manners, integrity and independence, equal to agriculture. It is the cradle of virtue, and the school of patriotism. The hardy yeoman, strengthened and invigorated by agricultural pursuits, is the sure guardian and protector of his country.

While our attention is thus directed to means calculated to promote our temporal felicity, and to insure, in due time, our everlasting reward, we may calculate upon the friendly protection and zealous cooperation of every liberal and tolerant man, without reference to his faith. Whatever may have been the persecutions of the Jews, there is no disposition on the part of civilized powers to revive those acts of cruelty which, for centuries, stained their annals, and defaced their religion. The light of learning has exhibited the errors of the past. The justice and mercy now established — the morality and good faith now encouraged and promoted, are sure guarantees for the future. Instead of whips and chains, blows, and contumely, we have the olive of peace extended to us; and we now have only to combat the errors of education — the prejudice of other religions. Let reason be free, and those errors and prejudices are harmless. Still it could be wished that less asperity of opinion flowed from the ministers of a religion, mild, persuasive, and tolerant. From their pulpits they should call for blessings on the Jews,

founders of religion, and of that morality which all civilized nations adopt, as temporal and eternal guides; and they should never forget, that every reflection on the existence and religion of the Jews, is a direct censure on that God whom we all acknowledge, and who, in his mercy and divine will, has thought proper, thus far, to cherish and protect us. We never arraign the faith of others — let none then arraign our faith. If we require light, we must receive it from heaven — not from earth; not from the divisions and contentions of sectarians. We never can go wrong when we acknowledge one God; and we may fatally err in dividing his attributes. The religion of the Jews requires no defence; it speaks for itself; it is the religion of nature — the religion of reason and philosophy. The word of God has been transmitted to us by our

illustrious legislator; and his prophesies, in part, have been so fully and completely substantiated, as to leave no room to doubt the issue.

When, in his divine wisdom, he transmitted to us his law — when our ancestors proved unfaithful to these laws, what was the threat denounced against them? Let it be inscribed on your memory, as a proof of divine will, of the miracles which have passed, and those which are yet to come. 'And the Lord shall scatter thee among all people, from the one end of the earth even unto the other, and among those nations shalt thou find no ease, neither shall the sole of thy foot have a rest."" [Footnote: Deuteronomy, chap, xxviii. v. 64, 65.] Look round the world, after hundreds, nay, thousands of years have elapsed, and see how clear and unequivocal that prophecy is fulfilled. Look at the Jews on the confines of Persia and of China, and see them in the wilderness of America. Mark their footsteps through the snows of Russia, and on the burning sands of Africa. Who is it that can read, can see, and reflect, will doubt the truth of these words? We find the Jews in existence in the first ages of history; and, at the declaration of God, we find their tribes dispersed' 15 ' among other nations, and their character lost. A part only are preserved. They are scattered according to the very words of the text. What remains, then, but the fulfilment of the promise, the reward of our constancy and sufferings? God said he would disperse our people, and he has done so; he has promised not to desert us after our dispersion, and he has kept his word, and will continue to keep it. "And yet, says he, for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them to destroy them utterly and to break my covenants with them, for I am the Lord their Goaf." [Footnote: Leviticus, chap. 26, v. 44.] In every part of the scriptures we find these promises confirmed to us. "And it shall come to pass, that as ye were a curse among the heathen, O house ofJudah and house of Israel! so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong." [Zechariah, chap. 8 v. 13.] "Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you.'"

[Footnote: Zechariah, chap. 8, v. 23.] Again we are told, "At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth when I turn back your captivity." [Footnote: Zephaniah, chap. 3, v. 20.]

Here, then, is the promise made. God will never break his covenant with his people Israel, and they will continue to keep his commandments, walk in his ways, and merit his divine protection.

Never were prospects for the restoration of the Jewish nation to their ancient rights and dominion more brilliant than they are at present. There are

upwards of seven millions of Jews (16) known to be in existence throughout the world, a number greater than at any period of our history, and possessing more wealth, activity, influence, and talents, than anybody of people of their number on earth. The signal for breaking the Turkish sceptre in Europe will be their emancipation; they will deliver the north of Africa from its oppressors; they will assist to establish civilization in European Turkey, and may revive commerce and the arts in Greece; they will march in triumphant numbers, and posses themselves once more of Syria, and take their rank among the governments of the earth. This is not fancy. I have been too much among them in Europe and Africa — I am too well acquainted with their views and sentiments in Asia, to doubt their intentions. They hold the purse strings, and can wield the sword; they can bring 100,000 men into the field. (17) Let us then hope that the day is not far distant when, from the operation of liberal and enlightened measures, we may look towards that country where our people have established a mild, just, and honourable government, accredited by the world, and admired by all good men. Let us not seek the errors of other faiths, but calmly and peaceably pursue our own, in which there are no errors. Let us respect and assist all religions which acknowledge God, and whose principles are justice and mercy. We, of all others, can hold out the hand of toleration: the time will come when the wanderer who has been led astray in search of other Gods, will acknowledge the unity and omnipotence of the God of Israel, when persecution shall cease, and the groan of oppression be heard no more. Between two good men professing different faiths, no difference exists; both are born equal — both have a right to worship the Almighty in his own way; the road to honour should be open to both, for both must pursue the same path to immortality.

Having thus far explained the principles and duties connected with our holy faith, I shall only claim your indulgence in reference to the solemn object which now occupies our attention. Near a century has elapsed, since the place of worship erected on this site was dedicated. It was the first synagogue built in this country. At that period the congregation was small, and principally composed of those enterprising Israelites, who had courage

to escape from the persecutions of Europe, and who saw in the western world a country of toleration and peace. The original founders of the former place of worship have been gathered to their fathers; and much worth, religion, and good faith, now sleeps tranquilly in the tomb. Among them my great grandfather, who officiated as pastor of this congregation, and seventy years ago occupied the same spot on which I now stand. (18) We have also to deplore the loss of many of our ancient members, whose attachment to their religion never weakened, and whose example to the rising generation was ever worthy of imitation. In particular, we have to lament the loss of that pious man (19)

who, for fifty years, presided over our congregation with honour to himself, and credit to our nation; who discharged his duties as pastor of his flock with morality and strict religion, supported by every attribute which precept and example could produce. Had it pleased God to have spared his life to this period, that he could have been permitted to have officiated on this solemn occasion, it would have constituted the proudest day of his existence — the very acme of his ambition. But it has been ordered otherwise; and we have to lament departed worth, imitate the example that he has left, and walk in the same holy path. To each other practise those virtues of charity, protection, forbearance, and good will, which thus far have eminently contributed to continue us one people, and which, throughout the world, have ever been characteristic traits of the children of Israel. From the attractions of light and liberty which our dear country holds forth to the persecuted of all nations, many of our people have emigrated from Europe, and their increasing number made it necessary for their accommodation, that we should enlarge our place of worship. A subscription was opened for that purpose, and those whom fortune had blessed with plenty made a munificent offering for its extension and embellishment; and, according to their means, most of our congregation have freely contributed. Our brethren abroad, partners in the great covenant, stretched forth the hand of assistance, and rendered themselves worthy of our ancient house. The Parnass and Trustees of our congregation, with an indefatigable zeal that will hereafter be rewarded, have laboured incessantly to complete this holy place; and its present appearance, ample in accommodation, neat and elegant in execution, is worthy of the chosen people — worthy of an ancient and wealthy nation. Be it our duty to make it acceptable to our God, by constant attendance and strict adherence to the forms and ceremonies of our religion. It will be incumbent upon us to supply the place made vacant by the loss of our reverend friend. A congregation without a pastor, is like a flock without a shepherd. We have it, however, eminently in our power, by the presence and assistance of a learned and pious rabbi, to instruct our children in the laws, and in the Hebrew language — that ancient and beautiful language, which our poets, prophets, and warriors, have used with so much effect — a language which God has ordained as his own. With the loss of the Hebrew language, may be added the downfal of the house of Israel.

Among the highest and most sacred of our ordinances, the strict observance of the sabbath day claims our earnest attention. It is sanctified by God himself, who rested on that day, after completing the wonders of his divine hand; of all institutions it is the most holy, sacred, and useful. It is a day of peace and tranquillity, a balm to the wearied traveller, a day of rest to the oppressed labourer. The poor man, bent and harassed with toil, hails the

approach of the sabbath as a dedication to his God, and a solace to himself; he lights his lamp, calls his children around him, breaks his bread in comfort and happiness, and sings aloud the praises of his heavenly father; repose visits his tired limbs, and all is calm around him. — Hail, then, day of peace to the world, type of death, image of that universal sabbath which will prevail hereafter. To us this ordinance has been given; be it our care, children of Israel, to perpetuate it, to render it acceptable to God, by our presence in this place of worship, which we now dedicate to his honour, and to whom we ascribe all power, glory, and goodness. The observance of those religious tenets which make us a distinct people, the faithful performance of the covenants enjoined upon us by our patriarchs and legislators, are the sure guides to the preservation of our faith. It may be said that the rabbinical institutions have rendered those forms complex and difficult to observe; but who is he that can amend them? once encroach upon their connection, once impair or affect their essence, once innovate upon their principles, and who can say where it will end; what dangers may not arise, what destruction may not be anticipated! Our ancestors, under severe privations, observed them, and have handed them to us unimpaired — be it our duty to imitate their example.

Children of Israel! we this day afford a proud proof that we have ever been the peculiar objects of divine protection. We see our nation increasing in numbers, their condition softened, and their minds enlightened. We see new synagogues erected, and we here renew, near that venerable monument of our ancient splendour, the laws of Moses, our vows of attachment and devotion to the sovereign architect of the world; we here repeat the words of Solomon, when he dedicated our temple — 'Lord God of Israel, there is no God like thee in heaven above, or earth beneath. Let thine eyes be opened towards this house, night and day, even towards the place of which thou hast said 'my name shall be there."

May we prove ever worthy of his blessing; may he look down from his heavenly abode, and send us peace and comfort; may he instil in our minds a love of country, of friends, and of all mankind. Be just, therefore, and fear not. That God who brought us out of the land Egypt, who walked before us like 'a cloud by day and a pillar of fire by night,' will never desert his people Israel.

NOTES.

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(1) Children of Israel. The collective name of the Jews is Israelite. Bossuet says, Principium esse prcevalere, (the one which prevailed against God,) Genesis, xxxii. 24. 28.; the true sense of the word is, 'who has prevailed over the angel. ' The Vulgate, followed by Bossuet, differs from the Hebraique text. Philon, a Jewish ambassador at the court of Caligula, says, that the word Israel is Chaldean, which means seeing God. Eusebius, St. Jerome, and other commentators, say, that the Hebrews derived the name from Heber, who preserved the first religion and first language, named Hebraique, from the confusion of Babylon. See Bade on the Jews of the \9th century.

(2) Almost our very name. The destruction of the temple, under the reign of Vespasian, and by the army of Titus, seventy years after the birth of the founder of Christianity, may be considered almost as the final blow to tolerance and the existence of the nation. Titus, who was a very humane man, could not prevent the horrible excesses of his soldiers. The prisoners taken at the siege of Jerusalem were distributed among the Roman provinces; they were compelled to serve in amphitheatres in contests with the gladiators, and against ferocious animals; and, finally, the Romans sold at public sale all those under the age of seventeen years for the price of a hog; thousands perished by hunger and misery. We see the result — Rome, once mistress of the world, has melted in the crucible of adversity, and the Jews are still a nation. The siege of Jerusalem lasted from the middle of April to the 8th of September. Their efforts to regain their power all failed, though the Roman emperors did admit to special dignities many celebrated Jews; and they were not excluded from civil and military employment, during the four first centuries of the church. l Eis quijudacium superstitionem sequentur honores adispisci permiserunt, etc.' Ulpien Digest, vol. 50, page 2.

(3) Patriarch Abraham. The Jews were the most happy under the government of the Patriarchs; and from them the nation had its origin. Moses afterwards founded the Theocratia, which he perpetuated in the tribe of Levi; and which gave rise to an aristocracy, under which the Jews severely suffered for 500 years. They knew how live in those times, but not to govern.

(4) The people became powerful. The kingdom of Israel commenced with the reign of Saul, and was perpetuated in the family of David, and continued, with the exception of a short interregnum, for 532 years. During this period another alteration took place in the government, and Judea was finally divided into two distinct kingdoms, under the title of Judah and Israel.

Salmanazar, king of Assyria, destroyed the last dynasty 718 years before

Christ; and when they returned from the Babylonish captivity, they re-established the aristocratique and theocratique governments in favour of the high priests — they retained the power until the reign of Alexander Jannseus, son of Hircan. Then commenced faction and frightful anarchy among the Jews, until they were released by Judas Maccabeus, under whose dynasty they existed 126 years.

(5) Athanasius. It is a remarkable circumstance that the christian moralist of the early ages were the best friends the Jews possessed; and notwithstanding that they subsequently received no protection in catholic countries, yet the popes were their zealous advocates and supporters. They were acquainted with ecclesiastical government, and sacrificed every thing to a false policy. The first fifteen bishops of Jerusalem were Jews, according to the covenant, and adhering to all the forms and ceremonies. See Origin of Christianity; also, Grabe, Bingham, and Fabricius .

(6) Bigotry and Superstition. The destruction of so many Jews in the early periods may be attributed to the ignorance and barbarism which then prevailed; but in more civilized times it assumed a ferocious aspect, exterminating and bloody in its effects. We shall speak of them hereafter. To give an idea of the number of Jews who were victims to this barbarous system of extermination, Voltaire computes that 239,000 were destroyed.

From the time of the adoration of the golden calf, to the return of the ark, which had been captured by the Philistines, 239,000

There were slaughtered in Cesaria, according to Josephus,

and cotemporary writers, by the Syrians, 20,000

In Jerusalem, occasioned by the insolence of a Roman

soldier, under the reign of Cladius, 20,000

At Scitopolis, 13,000

At Alexandria, in consequence of the rivalry between the

Greeks and Egyptians, 50,000

At Ascalon, for the same cause, 2,500

At Ptolemais, 2,000

At Selucia, by the Syrians and Greeks, 50,000

At the siege of Jerusalem, by Pompey, 12,000

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By an earthquake in Judea, 42 or 43 years before Christ, 30,000

In consequence of a revolt, occasioned by breaking a Roman eagle, placed in the portico of the temple, under the reign of Augustus, 3,000

In consequence of a sedition, repressed by Varus, governor

of Syria, 2,000

In an ambuscade before Ascalon in the beginning of the

war against the Romans, 1 8,000

At the capture of Jaffa, by Titus, 15,000

At the siege of Jotapat, by Vespasian and Titus, the 1 3th of

Nero's reign, 40,000

Taking of Tariche, and at the naval battle on the Lake

Gensereth, 6,500

After this victory, Vespasian being in the tribunal at Tariche, sent 6,000 of them to Nero to work the mines of the Morea; 30,400 were sold at public vendue.

Put to death by the same persons, in consequence of age,

and being unable to bear arms, 1 ,200

At the capture of Gamala, by Titus, 9,000

In a battle against Placidas, lieutenant of Vespasianus,

near the village of Gadara, 15,000

At the siege of Jerusalem, by Titus, 1 , 1 00,000

In the revolt of the false Messiah, Barchecobas, and in the

several revolts under Adrian, Trajan, and Justinian, 600,000

Total 2,248,220

(7) Great Britain. The act of Parliament alluded to produced a considerable clamour among the wealthy Jews, who were fearful that giving rights to a vast body of their nation who were ignorant of their value, would have a tendency to create a stronger current of prejudice against the nation. This objection, joined to the indignation of an ignorant populace, induced its

repeal. The Jews in England have almost forgot the cruelties formerly practised towards their nation during several reigns; particularly the third Henry, and John; however, these things had better be forgotten, and are compensated by the liberality of the present times.

(8) In France. The laws of the Visigoths, particularly Chindasuinde and Recesuinde, (see Laws of the Visigoths, b. 3. chap. 1.) contained frightful provisions against the Jews, which were perpetuated in a measure by the Salique and Burgundian laws. When the Crusades commenced, those outrages on humanity, choaked by a false and ferocious zeal, made their appearance. In the second Crusade under Louis the younger, in 1 147, before setting out on their pious expedition, they massacred an immense number of Jews, 12,000 in Bavaria, 1,200 at Rouen, 1,300 in Mayence, 1,500 at Strasburg. Their fury was so great against these unfortunate creatures, that St. Bernard, the Abbot of Clerveaux, hastened to Germany, and protected them. Under Philip the fair, they were banished, and their property confiscated. This took place July 22d, 1308; and they were hunted like beasts. It was then considered a meritorious action to kill an Israelite. (See Robineau's History of Brittany, vols. 1 and 2. States, by Plaermel, 1239, 1240. Basnage, &c. &c.) Louis the 1 0th, successor to Philip, restored them, after receiving large bribes. Philip the 5th once more banished them; and the bigotry and intolerance was so great at that period, that they were even accused of being the cause of the plague which depopulated a third of Europe; and, finally, the christians were forbidden to eat, drink, or dwell with a Jew. See Ordinances of Philip the Bold, Doderas Legalis de Judceorum.

In addition to the destruction of the Jews, at various periods, in France, they suffered amazingly from insults and other oppressions. At Toulouse, the Jews, in the early periods, legally and ceremoniously received a box on the ears three times, annually. This ceremony was called Colaphise le Juif and

the blow was given with an iron gauntlet. Is it, then, surprising, that sustaining these cruel injuries, the Jews could feel any sensation towards their oppressors but hate and indignation? Prior to the revolution in France, great efforts were made to soften their condition. They are much indebted to Bonaparte, who did more to develop and reward their talents, as well as advance their character, than any monarch in Europe. He had no room, however, for dark prejudices; and he brought forward and patronised many valiant Jewish officers, who are still continued in the service. Massena, Prince of Eckmuhl, was a Jew; and many field and subaltern officers are at present with the army. Louis the 18th, though somewhat tinged with the prejudices of religion, is, nevertheless, a man of sound sense and enlightened views; and whatever may be the nature of his prejudices, his policy will

induce him to guarantee the rights to the Jews which they now fully enjoy. The Jews in France possess great talent and character.

(9) Part of Italy. In the early periods the Jews were most unfortunately situated in Italy. The Romans, in the first ages of the church persecuted them as christians, and the christians proscribed them as Jews. Tacitus falls into many errors and singular mistaken by mixing these half Jews and half christians. In Rome, though the Jews are tolerated, and have been fortunately protected by the Pontiffs, they still wear a distinctive badge. They inhabit a quarter of the city called Ghetto; in which quarter they have resided for two thousand years. A very beautiful triumphal arch was erected in Rome in honour of Titus, after his conquest of Jerusalem. This arch still continues in admirable preservation. The Jews never pass underneath it; and it is a daily memento of the capture and dispersion of their nation. In Leghorn, the entire commerce is in the hands of the Jews; and their synagogue is a splendid specimen of ornamental decorations. In Milan, Florence, and Tuscany, they reside in great numbers, and possess wealth and remarkable talents. Some of the greatest rabbies alive are from Italy. Cologna, grand rabbi of France, with whom I am personally acquainted, and a man of singular learning, is a native of Mantua. Bonaparte made him a knight of the iron crown, being the only Italian order not derived from a christian saint. The rabbis of Italy and Germany differ materially: The Germans are the most learned in the Hebrew laws and institutes; the Italians are the most scientific scholars. The two Jewish poets of Tuscany, Battia and Florentine, are justly celebrated. In Piedmont, Naples, and Sicily, the Jews are seldom found. Bigotry still exists in those countries, and their commerce languishes for want of their means and enterprise.

(10> Sweden and Denmark. In both these kingdoms the Jews are fully tolerated; but the acts of toleration extend no further back than 1778. In Copenhagen they form a kind of colony, and have an excellent well-organized school. The last census gives 1491 persons. See Danish Travels,

by Myrup,page 552. Austria granted civil rights to the Jews; and Joseph the Second made many bold innovations on the laws in their favour. Without being fully prepared for emancipation, in consequence of former restrictions, they are, nevertheless, rapidly progressing in civilization. There are not less than half a million of Jews in Austria, Hungary, Moravia, and Bohemia; many of them serve with credit in the armies. The ancient governments of Lombardy and Venice conferred many honours on the Jews, and they were of considerable service to commerce in Venice, during the administration of the Doges; particularly in the organization of the celebrated bank. In Prussia,

the Jews are very numerous. They are tolerated, but do not possess a full and entire enjoyment of civil rights. Frederick the Great gave them every protection, without feeling any regard for them beyond what their talents and real merit entitled them to; and during his reign, the most distinguished Jews in Europe resided in his dominions. Mendleson, who was called the Plato of the Germans, in the midst of business, immortalized himself by his writings on philosophy and belle lettres. The academy at Berlin elected him three times a member; and Frederick rejected his nomination, in consequence, as was supposed, of offending Catherine, who was a member of that academy. Many celebrated men have advocated a political toleration and reformation among the Jews. Montesquieu, Hume, Mirabeau, Gregoire, Jean de Muller, Lessing, Clement Tonner, Maunier and Lacratelle. See the work ofDe Dohm, 1782, on the reformation of the Jews. They are divided in Prussia into two classes: established Jews — Stactickits Juden; and tolerated Jews — Schultz Juden. Prussia is too enlightened to retrograde, and the situation of the Jews will not be uncertain or precarious.

In Holland, the Jews, who are very numerous, receive every protection and toleration. They are of the utmost utility to the commerce of the Netherlands; and the attachment which they have ever manifested towards their rulers and sovereigns, have produced a reciprocated kindness. The merchants and bankers at Amsterdam, and the Hague, are highly esteemed and respected, and for many years the Jews in the Low Countries have enjoyed tranquillity and ease, and have produced men of science and letters. An instance of national attachment is cited in a case where Schwartzau, a Jew of Amsterdam, lent two millions of florins, to William, prince of Orange, when he was about embarking his expedition against James II.: If you succeed, said he, repay me; if you fail, you owe me nothing. Instances of such generosity are rare.

In Poland, the greatest number of Jews in Europe reside, and have been victims to the changeable policy of the various governments of that distracted country. At Lemberg, Brody, Cracovia, Jaraslow, and Varsovia, the most wealthy are to be found. Cassimer, like Ahasuerus was enamoured with a Jewish girl, and to this second Esther, the Jews owe the acquirement of

several privileges. Previous to the partition of Poland, in 1772, the number of Jews was not less than a million.

In Russia, the Jews are to be found in immense numbers, but greatly scattered over this extensive empire; they receive every protection and kindness from the mild and humane sovereign, and if he studies his own interest, he will go yet further in advancing their condition. They have it in their power to make a princely return. In 1745, the czarina, by an ukase, expelled the Jews on a charge of sending coin into foreign countries, but they

were subsequently recalled. In the states of Hanover, Mecklenburgh, Brunswick, Hesse, and Baden, they reside in great numbers, and have protection and certain rights. In Bavaria the old restrictions are wearing off. Those states have produced many scientific and highly respectable Jews, particularly Jacobson of Brunswick, and Baron Seligman of Munich.

(11) Spain and Portugal. Half these kingdoms are composed of Jewish descendants; and many thousands, at this day, while conforming to the religion of the country, secretly adhere to the Mosaic institutions. Prior to their expulsion, they enjoyed great consideration in these kingdoms, and attained the highest posts of honour. The celebrated Pachecomet was ambassador at the Hague in 1604; Sasportas to the court of Morocco. Even in the palace of the Vatican they received favours. Don Solomon, the son of Jechai, a philosopher and a warrior, was elevated by the king of Portugal to the rank ofMestre de camp generate, which is the highest rank in the militia. The inquisition terrified them into submission, but not until many of them suffered at the auto defe. The punishment which these unfortunate martyrs suffered was conducted with great form and ceremony. At the time when sentence was passed, the inquisition condoled with the victim, by assurances that it was with the greatest pain that they were constrained to condemn him to the flames. This mockery of justice, Baile says, reminds him of an expedient of the archbishop Turpin to despatch now and then a few Saraceus; he did not carry a sword, because he said the church abhorred the shedding of blood; but he carried a mace, with which he bruised his victims to death. See Ariosto and Bay ar do.

(12) Noble paths of toleration. We have it eminently in our power, by a reference to the past, to avoid those evils arising from a difference of faith. Where men are all free, the mind should be equally enlightened and tolerant. The numerous Bible societies established in this country are doing good to Jews and christians, by teaching each other the benefits and blessings of toleration, and keeping constantly in view our common origin.

(13) We have genius and talent amongst us. This relates principally to the Jews in Europe; those in this country are too few to produce any remarkable

traits of genius; their occupations and education being the same as those of other citizens, generally, they mix and commingle without any distinction. There may be a preponderance of genius among a few Jews in this country; the weight of talents, however, is in the southern states. There is a long list of illustrious men of antiquity; but commerce, in modern times, checks the advancement of literature.

(14) Useful branch of labour. This is a desideratum among the Jews throughout the world, and the neglect has been the cause of serious disadvantages. In the early periods, as sacred history tells us, the Jews followed the mechanic arts; they were dyers, workers in silk, weavers, blacksmiths, &c. &c. See Leviticus , 25. Deuteronomy, 24. 26. Josephus, book 1. chap. 8. In Poland and many parts of Germany they are curriers, lace weavers, potters, silversmiths, and distillers. In this country it is the sure road to independence, and adds weight and respectability to their character.

(15) Tribes dispersed. Out of twelve tribes of Israel, we have but two and half left, which are Judah and Benjamin, and half of Manassah, though many of other tribes escaped from Psalmanazar when he carried them away at the capture of Samaria.

Volumes have been written of conjectures relative to the dispersed tribes. Discoveries in the interior of Africa satisfy us that a great portion will be found there. The rest penetrated into the interior of Asia, where, at this day, there are millions still professing the religion, with few variations from the ancient forms. In China they are to be found in great numbers. Dr. Buchannan travelled over entire districts, peopled only by Jews, who maintained a permanent government, and had distinct privileges; that of making Proselytes from paganism was one. Ancient writers differ materially in the number of sects: Oxenstiern computed seventy sects; but it has been shown that but three exist, namely, the Samaritans, the Caraites, and the Rabbanists. The two former believe alone in the laws of Moses, and the latter add to those laws the interpretation of the Talmud. To these have been added the Pharisiens, Essenians, Saduceans, Theraputes, Herodians, Hellenistes, Gorthenians, Masbothees, Baptists, Genistes, Meristes, &c; but these must have dwindled away, or amalgamated in the two and a half tribes left. It is a subject of interesting speculation to trace the migrations of the tribes; it has, and will occupy the attention of the most learned and scientific in every country.

(16) There are upwards of seven millions. The greatest diversity of opinion exists as to the population of the Jews. Michaelis, without having authentic sources of information, calculated in his time that there were five millions scattered over the face of the globe. Launcelot and Addison declare, that, in their time, many millions resided in the Ottoman empire. Malet calculated,

in 1789, only 1,048,000 in Europe, with is far below the number. Schadt, at the beginning of the 1 8th century, asserted, than many millions existed in Africa. Basnage, a cotemporaneous writer, asserted that only three millions of Jews existed in the world. A medium has been taken in calculating the

population of the Jews, and their number has been set down at seven millions. I have followed this calculation; yet I have the best reason to believe that the following schedule approaches nearer the actual number:

Under the dominion of the Grand Seignor, 2,500,000

States of Barbary, 350,000

In Poland, before the partition of 1 772, 1 ,000,000

In Russia, comprehending Moldavia and Wallachia, 300,000

In the different states of Germany, 600,000

In Holland and Belgium, 1 00,000

In Sweden and Denmark, 5,000

In France, 50,000

In Great Britain and her dependencies, 80,000

In the Italian States, 200,000

In the United States of America, 3,000

Persia, China, Hindostan, &c. according to the best

estimates, 2,500,000

7,688,000

It is impossible to ascertain the number of Jews in Cochin China, and the remote parts of Persia and India; also in Spain and Portugal; but it will be discovered that many millions exist.

(17) 100,000 Men in the field. If the Jews amount to eight millions, near a million of men can be brought in the field capable of bearing arms; but I have ascertained, from the most authentic sources, that one hundred thousand disciplined troops can be brought together at any given point in Europe, and for any specific purpose, having in view the ultimate restoration of the nation; and this number can provide arms and accoutrements at their own expense. The revolution in Europe, for twenty years past, has developed many admirable traits of character among the Jews, who have been engaged in almost every important contest, and who have been wounded in many

desperate engagements. Their services in the field will yet be important to any of the christian powers of eminence who is disposed to make a liberal and just return. The Emperor of Russia will derive the most essential assistance from them, if he is disposed to receive it; and a judicious policy will point out a liberal course of measures towards them.

(18) My ancestors, on my mother's side, emigrated from Portugal, from whence they were driven, by the horrors of the inquisition. One of them, Dr. Samuel Nunez, practised, with great success, in Lisbon, upwards of a century ago; and at that period they were in the utmost danger from the suspicions of the holy fathers of the church, who finally incarcerated a portion of the family in the dungeons of the inquisition, where some were put to the rack, and others suffered at the stake. A great aunt of mine, who died in this country, carried with her to her grave the marks of the cords on her wrists, &c. with which she was tied to the wheel, and, as it was called, 'put to the question. ' Numerous and interesting are the details of 'hair breadth 'scapes' from the fury and fanaticism of these bigotted creatures. They were compelled to retire to their country houses to celebrate the Jewish festivals, and had their prayer books concealed in the seats of stools and chairs which were opened by secret springs. Thus, objects of suspicion, and living in constant jeopardy, an order was issued for the apprehension of the whole family, and through the friendship of the grand inquisitor, timely notice was given, and they escaped on board an English frigate, in the harbour of Lisbon, in the night, thus abandoning immense possessions, and saving only their jewels and loose money which were quilted in their garments. On the arrival of the family at London, they were well received; and at that period emigrations to this country commenced. They arrived at Savannah, and were the first settlers in Georgia under General Oglethorpe. Thus we trace the origin of our settlers, and go back to the persecutions which caused them to emigrate. In the burial ground in this city my grandfather, great grandfather, and great great grandfather are interred.

(19) That pious man. Since the destruction of the temple, and the abolishment of sacrifices, we have no longer priests. Those who perform the functions of reading the prayers and a portion of the laws, are termed Hazans,

or readers. Mr. Seixas, who was eminent in that department, combined considerable literary acquirements with religious qualifications. Since his death the duties have been voluntarily assumed, and discharged with zeal, piety, and ability, by a member of the congregation, whose services have been extremely valuable."

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4.3 Noah in 1837

Mordecai Manuel Noah carried on an ancient Jewish tradition of fabricating a false history in order to justify the Jewish theft of land. In 1837, Noah wrote,

"DISCOURSE

ON

THE EVIDENCES

OF

THE AMERICAN INDIANS

BEING THE DESCENDANTS
OF THE

LOST TRIBES OF ISRAEL.

DELIVERED BEFORE THE

MERCANTILE LIBRARY ASSOCIATION,

CLINTON HALL.

B Y M. M. NOA H

NEW-YORK

JAMES VAN NORDEN,

No. 27 Pine-street.
1837.

Entered according to Act of Congress, in the year 1837, by James Van Norden, in the Clerk's Office of the District Court of the United States, for the Southern District of New-

York.

DISCOURSE.

Those who study the Scriptures, either as a matter of duty or pleasure — who seek in them divine revelation, or search for the records of history, cannot be ignorant of the fact that the Jewish nation, at an early period, was divided into twelve tribes, and occupied their ancient heritage under geographical divisions, during the most splendid periods under the kingdoms of Judah and of Israel.

Their early history — the rise, progress and downfall of the nation — the proud distinction of being the chosen people — their laws, government and wars — their sovereigns, judges and temples — their sufferings, dispersions,

and the various prophecies concerning this ancient and extraordinary people, cannot be unknown to you all. For their history is the foundation of religion, their vicissitudes the result of prophecy, their restoration the fulfilment of that great promise made to the Patriarch Abraham, almost I may say in the infancy of nature.

It is also known to you that the Jewish nation was finally overpowered, and nine and a half of the tribes were carried captives to Samaria; two and a half, to wit: Judah, Benjamin and half Menassah, remained in Judea or in the transjordanic cities.

The question before us for consideration is, what has become of the missing or dispersed tribes — to what quarter of the world did they direct their footsteps, and what are the evidences of their existence at this day?

An earthquake may shake and overturn the foundations of a city — the avalanche may overwhelm the hamlet — and the crater of a volcano may pour its lava over fertile plains and populous villages, but a whole nation cannot vanish from the sight of the world, without leaving some traces of its existence, some marks of habits and customs.

It is a singular fact that history is exceedingly confused, or rather I may say dark, respecting the ultimate dispersion of the tribes among the cities of the Medes. The last notice we have of them is from the second Book of Esdras, which runs thus.

'Whereas thou sawest another peaceable multitude: these are the ten tribes which were carried away prisoners out of their own land in the time of

Osea, whom Salmanazar King of Assyria led away captive, and he carried them over the waters, so they came unto another land.'

'They took this counsel among themselves that they would leave the multitude of the heathen, and go into a further country wherein never mankind dwelt, that they might there keep their statutes, which they never kept in their own land, (Assyria,) and there was a great way to go, namely a year and a half

Esdras, however, has been deemed apocryphal. Much has been said concerning the doubtful character of that writer. He wrote in the first century of the Christian church, and Tertulian, St. Ireneus, Clemens Alexandrius, Pico de Mirandola, and many learned and pious men, had great confidence in his writings. Part of them have been adopted by Protestants, and all considered orthodox by Catholics. With all his old Jewish attachments to the prophecies and traditions, Esdras was nevertheless a convert to Christianity. He was not an inspired writer or a prophet, although he assumed to be one, and followed the course as well as the manner of Daniel. The Book of Esdras, however, is of great antiquity, and as an historical record is doubtless entitled to great respect.

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The precise number which left Babylon and other cities, and took to the desert, cannot be accurately known; but they were exceedingly numerous, for the edict of Ahasherus, which decreed their destruction, embraced 127 provinces, and reached from Ethiopia to the Indies. Benjamin of Tudela, who travelled in the eleventh century through Persia, mentions that in some of the provinces at the time of that decree, the Jews occupied 40 cities, 200 boroughs, 400 castles, which contained 300,000 people. I incline to the opinion that 300,000 of the tribes left Persia.

There is no doubt that in the march from the Euphrates to the north-east coast of Asia, many of the tribes hesitated in pursuing the journey: some remained in Tartary, many went into China. Alvarez states in his History of China, that the Jews had been living in that kingdom for more than 600 years. He might with greater probability have said 1600 years. He speaks of their being very numerous in some of the provinces, and having synagogues in many of the great cities, especially in that of Hinan and its metropolis Kai-tong-fu, where he represents them to have a magnificent place of worship, and a repository for the Holy Volume, adorned with richly embroidered curtains, in which they preserve an ancient Hebrew manuscript roll.

They know but little of the Mosaic law, and only repeat the names of David, Abraham, Isaiah, and Jacob. In a Hebrew letter written by the Jews of Cochin China to their brethren at Amsterdam, they give as the date of their retiring into India, the period when the Romans conquered the Holy Land.

It is clearly evident, therefore, that the tribes, in their progress to a new and undiscovered country, left many of their numbers in China and Tartary, and finally reached the straits of Behring, where no difficulty prevented their crossing to the north-west coast of America, a distance less than thirty miles, interspersed with the Copper Islands, probably frozen over; and reaching our continent, spread themselves in the course of two thousand years to Cape Horn; the more hardy keeping to the north, to Labrador, Hudson's Bay and Greenland, the more cultivated fixing their residence in the beautiful climate and rich possessions of Central America, Mexico and Peru.

But it may here be asked, could the scattered remnants of Israel have had the courage to penetrate through unknown regions, and encounter the hardships and privations of that inhospitable country? Could they have had the fortitude, the decision, the power, to venture on a dreary pilgrimage of eighteen months, the time mentioned by Esdras as the period of their journey? Could they not? What obstacles had hitherto impeded their progress, that had broken down their energies, or impaired their constancy and fidelity?

They knew that their brethren had severed the chains of Egyptian bondage; had crossed in safety the arm of the Red Sea; had sojourned for years in the wilderness; had encamped near Mount Sinai, and had possessed

themselves of the Holy Land.

They remembered the kingdoms of Judah and Israel in all their glory; they had witnessed the erection and destruction of their Temple; they had fought and conquered with the Medes, the Assyrians, the Persians, the Greeks and the Romans. They had encountered sufferings upon sufferings unmoved; had bowed their necks submissively to the yoke.

Kings, conquerors, nations, Christians, Mahometans, and Heathens, all had united in the design of destroying the nation; but they never despaired; they knew they were the elect and chosen of the Lord. The oath that he never would abandon his people had been fulfilled for 3500 years, and therefore, with the cloud by day and the pillar of fire by night, they abandoned the Heathens and the Persian territory, passed the confines of Tartary and China, and, no doubt through great sufferings, reached the north-eastern coast of Asia, and came in sight of that continent, wherein, as they had reason to believe, 'mankind never before had dwelt.'

On the discovery of America by Columbus, and the discoveries subsequent to his time, various tribes of Indians or savages were found to inhabit this our continent, whose origin was unknown.

It is, perhaps, difficult for the human mind to decide on the character and condition of an extreme savage state. We can readily believe that children abandoned in infancy in a savage country, and surviving this abandonment, to grow up in a state of nature, living on herbs and fruits, and sustaining existence as other wild animals, would be stupid, without language, without intellect, and with no greater instinct than that which governs the brute creation. We can conceive nothing reduced to a more savage condition; with cannibal propensities, an ungovernable ferocity, or a timid apprehension, there can be but a link that separates them from other classes of animal creation. So with herds of men in a savage state, like herds of buffalo or wild horses on our prairies, they are kept together by sounds common amongst themselves, and are utterly unacquainted with the landmarks of civilization.

This, however, was not the condition of the American Indians when first discovered. They were a singular race of men, with enlarged views of life, religion, courage, constancy, humanity, policy, eloquence, love of their families; with a proud and gallant bearing, fierce in war, and, like the ancients, relentless in victory. Their hospitality might be quoted as examples among the most liberal of the present day. These were not wild men — these were a different class from those found on the Sandwich and Feegee Islands. The red men of America, bearing as they do the strongest marks of Asiatic origin, have for more than 2000 years (and divided as they are in upwards of 300 different nations) been remarkable for their intellectual superiority, their bravery in war, their good faith in peace, and all the simplicity and virtues of

their patriarchal fathers, until civilization, as it is called, had rendered them familiar with all the vices which distinguish the present era, without being able to enforce any of the virtues which are the boast of our present enlightened times.

It is, however, in the religious belief and ceremonies of the Indians that I propose showing some of the evidences of their being, as it is believed, the descendants of the dispersed tribes. This opinion is founded —

1st. In their belief in one God.

2d. In the computation of time by their ceremonies of the new moon.

3d. In their divisions of the year in four seasons, answering to the Jewish festivals of the feast of flowers, the day of atonement, the feast of the tabernacle, and other religious holydays.

4th. In the erection of a temple after the manner of our temple, and having an ark of the covenant, and also the erection of altars.

5th. By the division of the nation into tribes with a chief or grand sachem at their head.

6th. By their laws of sacrifices, ablutions, marriages; ceremonies in war and peace, the prohibitions of eating certain things, fully carrying out the Mosaic institutions; — by their traditions, history, character, appearance, affinity of their language to the Hebrew, and finally, by that everlasting covenant of heirship exhibited in a perpetual transmission of its seal in their flesh.

If I shall be able to satisfy your doubts and curiosity on these points, you will certainly rejoice with me in discovering that the dispersed of the chosen people are not the lost ones — that the promises held out to them have been thus far realised, and that all the prophecies relative to their future destination will in due time be strictly fulfilled.

It has been the general impression, as before mentioned, that great resemblance existed between some of the religious rites of the Jews, and the peculiar ceremonies of the Indians; and the belief in one great spirit has tended to strengthen the impression; yet this mere resemblance only extended so far as to admit of the belief, that they possibly may have descended from the dispersed tribes, or may have been of Tartar or Malay origin.

It was, however, a vague and unsatisfactory suspicion, which, having no tangible evidence, has been rejected, or thrown aside as a mere supposition. All the missionaries and travellers among the Indian tribes since the discovery of America — Adair, Heckwelder, Charliveux, M'Kenzie, Bartram, Beltrami, Smith, Penn, Mrs. Simon, who has written a very interesting work on this subject, &c, have expressed opinions in favour of their being of Jewish origin — the difficulty, however, under which they all laboured was simply this; they were familiar with the religious rites, ceremonies, traditions

and belief of the Indians, but they were not sufficiently conversant with the Jewish rites and ceremonies, to show the analogy. It is precisely this link in the chain of evidence that I propose to supply.

It has been said that the Indians believing in one great Spirit and Fountain of Life, like the Jews, does not prove their descent from the missing tribes, because in a savage state their very ignorance and superstition lead them to confide in the works of some divine superior being. But savages are apt to be idolaters, and personate the deity by some carved figure or image to whom they pay their adoration, and not like the Indians, having a clear and definite idea of one great Ruler of the universe, one great Spirit, whose attributes are as well known to them as to us. But if the continued unerring worship of one God like the Jews prove nothing, where did they acquire the same Hebrew

name and appellation of that deity? If tradition had not handed down to them the ineffable name as also preserved by the Jews, how did they acquire it in a wilderness where the word of the Lord was never known?

Adair, in whom I repose great confidence, and who resided forty years among them, in his work published in 1775, says, 'The ancient heathens worshipped a plurality of gods, but these Indians say their devoir to Lo-ak (Light) Ish-ta-hoola-aba, distinctly Hebrew, which means the great supreme beneficent holy Spirit of Fire who resides above.

They are, says Adair, utter strangers to all the gestures practised by the pagans in their religious rites — they kiss no idols, nor would they kiss their hands in tokens of reverence or willing obedience.

These tribes, says Adair, so far from being Atheists, use the great and dreadful name of God which describes his divine essence, and by which he manifested himself to Moses! and are firmly persuaded that they now live under the immediate government of the Almighty Ruler. Their appellative for God is Isto-hoolo, the Hebrew ofEsh-Eshys, from Ishto, Great, but they have another appellative, which with them as with us, is the mysterious essential name of God, which they never mention in common speech, and only when performing their most sacred religious rites, and then they most solemnly divide it in syllables, with intermediate words, so as not to pronounce the ineffable name at once.

Thus, in their sacred dances at their feast of the first-fruits, they sing Aleluyah andMesheha, from the Hebrew ofMasheach, Messiah, the anointed one. To mesheha,' l He meshesha,' l Wah meshehah,' thus making the Alleluyah, the Meshiah, the Yehovah.'

Can we, for a moment, believe that these sacred well known Hebrew words found their way by accident to the wilderness? Or can it be doubted that like the fire of the burning bush which never is extinguished, those words of religious adoration are the sacred relics of tradition, handed down to them

from generation to generation? In the same manner, says Adair, they sing on certain other religious celebrations, ailyo ailyo, which is the Hebrew el for God by his attribute of omnipotence. They likewise sing hewah, hewah, He chyra, the 'immortal soul. ' Those words sung at their religious rejoicings are never uttered at any other time, which must have occasioned the loss of their divine hymns. They on some occasions sing Shiluyo — Shilu he — Shilu wah. The three terminations make up in their order the four lettered divine name in Hebrew. Shilu is evidently Shaleach, Shiloth, the messenger; 'the peace maker. '

The number of Hebrew words used in their religious services is incredible; thus, in chiding any one for levity during a solemn worship they say, Che hakeet Kana, 'you resemble those reproved in Canaan,' and to convey the idea of criminality, they say Hackset Canaha, 'the sinners of Canaan. ' They call lightning eloah, and the rumbling of thunder rowah, from the Hebrew ruach, 'spirit.'

Like the Israelites they divide the year into four seasons, with the same festivals; they calculate by moons and celebrate as the Jews do the berachah halebana, the blessing for the new moon.

The Indians have their prophets and high-priests, the same as the Jews had; not hastily selected; but chosen with caution from the most wise and discreet, and they ordain their high priests by anointing, and have a most holy place in their sanctuaries, like the Holy of Holies in the Temple. The Archimagus or High Priest, wears, in resemblance to the ancient breastplate, a white conch-shell ornamented so as to resemble the precious stones on the Urim, and instead of the golden plate worn by the Levite on his forehead, bearing the inscription Kodish Ladonaye, the Indian binds his brows with a wreath of swan's feathers, and wears a tuft of white feathers which he calls Yatira.

The Indians have their ark which they invariably carry with them to battle well guarded. In speaking of the Indian places of refuge, Adair says, 'I observed that if a captive taken by the reputed power of the holy things of their ark, should be able to make his escape into one of these towns, or even into the winter house of the Archimagus, he is delivered from the fiery torture, otherwise inevitable. This, when taken in connection with the many other faint images of Mosaic customs, seems to point at the mercy-seat of the sanctuary. It is also worthy of notice, that they never place the ark on the ground. On hilly ground where large stones are plenty, they rest it thereon, but on level prairies, upon short logs, where they also seat themselves. And when we consider, continues Adair, in what a surprising manner the Indians copy after the ceremonial law of the Hebrews, and their strict purity in the war camps; that opae, 'the leader' obliges all during the first campaign which

they have made with the beloved ark, to stand every day they are not engaged in warfare, from sunrise to sunset, and after a fatiguing day's march and scanty allowance, to drink warm water embittered with rattle snake root very plentifully, in order to purification; that they have also as strong a faith in the power of their ark as ever the Israelites had in theirs, ascribing the success of one party to their stricter adherence to the law, than the other, we have strong reason to conclude them of Hebrew origin. The Indians have an old tradition, that when they left their own native land, they brought with them a sanctified rod by order of an oracle, which they fixed every evening in the ground, and

were to remove from place to place on the continent towards the sun rising till it budded in one night's time. I have seen other Indians, says the same writer, who related the same thing. Instead of the miraculous direction to which they limit it, in their western banishment, it appears more likely that they refer to the ancient circumstance of the rod of Aaron, which in order to check the murmur of those who conspired against him, was in his favour made to bud blossoms and yield almonds at one and the same time. It is a well attested fact, and is here corroborated by Adair, that in taking female captives, the Indians have often protected them, but never despoiled them of honour.

The statement of Adair, in relation to the ark, is corroborated by several travellers. Major Long, a more recent traveller, in his expedition to the Rocky Mountains, says, in relation to the ark, 'It is placed upon a stand, and is never suffered to touch the earth. No person dare open all the coverings. Tradition informs them that curiosity induced three different persons to examine the mysterious shell, who were immediately punished for their profanation by instant blindness. ' This is the Jewish punishment pronounced for looking on the holy of holies — even now for looking on the descendants of the high priest who alone have the privilege of blessing the people.

The most sacred feast day uniformly kept by the Jews is the day of Atonement, usually falling in the month of September or early in October. This is deemed in every part of the world a most solemn fast, and great preparations are made for its celebration. It is in the nature of expiation of sin, of full confession, penitence and prayer; and is preceded by ablution and preparation of morning prayer for some time.

It is a very sacred fast, which lasts from sunset on one day until the new moon is seen on the succeeding evening. It is not in the nature of a gloomily desponding penance, but rather a day of solemn rejoicing, of hope and confidence, and is respected by those most indifferent to all other festivals throughout the year.

Precisely such a fast, with similar motives, and nearly at the same period of the year, is kept by the Indian natives generally.

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Adair, after stating the strict manner in which the Indians observe the revolutions of the moon, and describing the feast of the harvest, and the first offerings of the fruits, gives a long account of the preparations in putting their temple in proper order for the great day of atonement, which he fixes at the time when the corn is full eared and ripe, generally in the latter end of September. He then proceeds:

'Now one of the waiters proclaims with a loud voice, for all the warriors

and beloved men whom the purity of their law admits, to come and enter the beloved square, and observe the fast. He also exhorts the women and children, with those who have not been initiated in war, to keep apart, according to the law.

'Four centinels are now placed one at each corner of the holy square, to keep out every living creature as impure, except the religious order, and the warriors who are not known to have violated the law of the first fruit-offering, and that of marriage, since the last year's expiation. They observe the fast till the rising of the second sun; and be they ever so hungry in the sacred interval, the healthy warriors deem the duty so awful, and disobedience to inexpressibly vicious, that no temptation would induce them to violate it. They at the same time drink plentifully of a decotion of the button snake root, in order to vomit and cleanse their sinful bodies.

'In the general fast, the children and men of weak constitution, are allowed to eat, as soon as they are certain that the sun has begun to decline from his meridian altitude.

'Now every thing is hushed. Nothing but silence all around. The great beloved man, and his beloved waiter, rising up with a reverend carriage, steady countenance and composed behaviour, go into the beloved place, or holiest, to bring them out the beloved fire. The former takes a piece of dry poplar, willow, or white oak, and having cut a hole, but no so deep as to reach through it; he then sharpens another piece, and placing that in the hole, and both between his knees, he drills it briskly for several minutes, till it begins to smoke — or by rubbing two pieces together for a quarter of an hour, he collects by friction the hidden fire, which they all consider as proceeding from the holy spirit of fire.

'The great beloved man, or high priest, addresses the warriors and women; giving all the particular, positive injunctions and negative precepts they yet retain of the ancient law. He uses very sharp language to the women. He then addresses the whole multitude. He enumerates the crimes they have committed, great and small, and bids them look at the holy fire which has forgiven them. He presses on his audience, by the great motives of temporal good and the fear of temporal evil, the necessity of a careful observance of the ancient law, assuring them that the holy fire will enable their prophets, the

rain makers, to procure them plentiful harvests, and give their war leaders victory over their enemies. He then orders some of the fire to be laid down outside of the holy ground, for all the houses of the various associated towns, which sometimes lay several miles apart. '

Mr. Bartram, who visited the southern Indians in 1778, gives an account

of the same feast, but in another nation. He says, 'that the feast of first fruits is the principal festival. This seems to end the old and begin the new ecclesiastical year. It commences when their new crops are arrived to maturity. This is their most solemn celebration. '

With respect to the sacrifices, we have had none since the destruction of the temple, but it was customary among the Jews, in the olden times, to sacrifice daily a part of a lamb. This ceremony is strictly observed by the Indians. The hunter when leaving his wigwam for the chase, puts up a prayer, that the great Spirit will aid his endeavours to procure food for his wife and children, and, when he returns with the red deer, whatever may be the cravings of hunger, he allows none to taste until he has cut part of the flesh, which he throws in the fire as a sacrifice, accompanied with prayer. All travellers speak of this practice among the Indians, so clearly Hebrew in its origin.

The bathings, anointings, ablutions, in the coldest weather, are never neglected by the Indians, and, like the Jews of old, they anoint themselves with bear's oil.

The Mosaic prohibition of eating unclean animals, and their enumeration, are known to you all. It would be supposed that, amidst the uncertainty of an Indian life, all kinds of food would be equally acceptable. Not so: for in strict conformity with the Mosaic law, they abstain from eating the blood of any animal, they abominate swine flesh, they do not eat fish without scales, the eel, the turtle or sea cow; and they deem many animals and birds impure. These facts are noticed by all writers, and particularly by Edwards in his History of the West Indies. The latter able historian, in noticing the close analogy between the religious rites of the Jews and Indians, says, 'that the striking conformity of the prejudices and customs of the Caribbee Indians, to the practices of the Jews, has not escaped the notice of such historians as Gamella, Du Tertre, and others;' and Edwards also states, that the Indians on the Oroonoke, punished their women caught in adultery, by stoning them to death before the assembly of the people.

Among the Mosaical laws is the obligation of one brother to marry his brother's widow, if he dies without issue. Major Long says, 'if the deceased has left a brother, he takes the widow to his lodge after a proper interval and considers her as his wife.' This is also confirmed by Charleviux.

It would occupy a greater space of time than I can afford, to trace a

similitude between all the Indian rites and religious ceremonies, and those of the Jewish nation. In their births, in their separation after the births of their children, in their daily prayers and sacrifices, in their festivals, in their

burials, in the employment of mourners, and in their general belief, I see a close analogy and intimate connection, with all the ceremonies and laws which are observed by the Jewish people; making a due allowance for what has been lost, and misunderstood, in the course of upwards of 2000 years.

A general belief exists among most travellers, that the Indians are the descendants of the missing tribes.

Menassah Ben Israel wrote his celebrated treatise, to prove this fact, on the discovery of America.

William Penn, who always acted righteously towards the Indians, and had never suspected that they had descended from the missing tribes, says, in a letter to his friends in England, 'I found them with like countenances to the Hebrew race. I consider these people under a dark night, yet they believe in God and immortality, without the aid of metaphysics. They reckon by moons, they offer their first ripe fruits, they have a kind of feast of tabernacles, they are said to lay their altars with twelve stones, they mourn a year, and observe the Mosaic law with regard to separation. '

Emanuel de Moraez, in his history of Brazil, declares that America has been peopled by the Carthagenians and Israelites, and as to the Israelites, he says, nothing is wanting but circumcision, to constitute a perfect resemblance between them and the Brazilians.

The Rev. Mr. Beatty, a very worthy missionary, says, 'I have often before hinted, that I have taken great pains to search into the usages and customs of the Indians, in order to see what ground there was for supposing them to be part of the ten tribes, and I must own, to my no small surprise, that a number of their customs appear so much to resemble those of the Jews, that it is a great question with me, whether we can expect to find among the ten tribes wherever they are at this day, all things considered, more of the footsteps of their ancestors than among the different Indian tribes.'

Monsieur de Guignes, an old French historian, in speaking of the discoveries made in America, before the time of Columbus, says, 'These researches, which of themselves, give us great insight into the origin of the Americans, lead to the determination of the route of the colonies sent to the continent; ' and he proceeds to give reasons for his belief, that the greater part of them passed thither 'by the most eastern extremities of Asia, where the two continents are only separated by a narrow strait, easy to cross.'

Beltrami, in his discovery of the sources of the Mississippi, after a full and interesting account of the Indians, says, 'Different authors have brought them hither from all parts of the world. I was at first induced to join with

those who derived them from the Hebrews. It seemed impossible for me to doubt, that by so doing, I should be building on an impregnable foundation.' He then proceeds to prove their Asiatic origin by many interesting facts.

The late Earl of Crawford and Lindsay, published his travels in America, in 1801. 'It is curious and pleasing,' says he, 'in reading the travels of those who have been among these people, to find how their customs comport with the laws of Moses;' and after describing at length their religious rites and ceremonies, his lordship emphatically observes, 'It is a sound truth, that the Indians are descended from the ten tribes; and time and investigation will more and more enforce its acknowledgment. '

It is, however, in Mexico and Peru, that we must look for the most enlightened and the most wealthy of the Indian race. On the representations of Montesini, who travelled in South America, the learned Rabbi Menassah Ben Israel, as I have said before, wrote his famous work La Esperanza de Israel, which he published in Amsterdam, in 1650, endeavouring with great zeal to prove, that the Indians in North and South America were the descendants of the missing tribes; and Cromwell, to whom the work was dedicated, was greatly interested in the evidences produced on that occasion. Montesini, travelling through the province of Quif, found that his Indian guide was a Jew, and pursuing his inquiries, discovered that immense numbers lived behind the Cordilleras. Francis, the name of his guide, admitted to Montesini, that his God was called Adonai, and that he acknowledged Abraham, Isaac and Jacob as his ancestors, and they claimed to have descended from the tribe of Reuben.

Acosta contends, that they have a tradition relative to the deluge; that they preserve the rite of circumcision; they offer the first-fruits, and in Peru they eat the Paschal Lamb; they believe in the resurrection, and clothe the dead with the richest equipage. Lopez de Gomara says, that some of them, and not all, are circumcised. Acosta continues, 'the Mexicans point out, the various stations as their ancestors advanced into their country, and it is precisely the route which they must have held, had they been emigrants from Asia.'

Menassah Ben Israel declares, that the Indians of Mexico had a tradition, that their magnificent place of worship had been built by a people who wore their beards, and were more ancient than their Incas. In the universal history of 1748, it is affirmed, that the Mexicans and other American Indians rend their garments, in order the more effectually to express grief — the Hebrew custom at this day.

Lopez de Gomara states, that the Mexicans offer sacrifices of the first-fruits, and when Cortez approached Mexico, Montezuma shut himself up for the space of eight days in fasting and prayer. Emanuel de Moreas and Acosta say, that the Brazilians marry in their own tribes and families; and Escorbatus

affirms, that he frequently heard the southern tribes repeat the sacred notes Ha-le-lu-yah. Malvenda states, that several tombstones were found in St. Michaels, with ancient Hebrew characters.

When the Spaniards invaded Mexico, the Cholula was considered a holy city by the natives, with magnificent temples, in which the High-Priest Quetzacolt preached peace to man, and would permit no other offerings to the Master of Life, than the first-fruits of the harvest. 'We know by our traditions,' said the venerable Prince Montezuma, to the Spanish General Cortez, 'that we who inhabit this country are not the natives, but strangers who come from a great distance.'

Don Alonzo Erecella, in his history of Chili, says, the Araucanians acknowledge one Supreme Being, and believe in the immortality of the soul; and the Abbe Clavigero declares, that they have a tradition of the great deluge. The laws and ceremonies of the Peruvians and Mexicans have, no doubt, been corrupted in the course of many ages, both in their sacrifices and worship.

Their great and magnificent temple, evidently in imitation of that erected by Solomon, was founded by Mango Capac, or rather by the Inca Yupanque, who endowed it with great wealth. Clavagero and DeVega in their very interesting account of this temple, say, 'what we called the altar was on the east side of the temple. There were many doors to the temple, all of which were plated with gold, and four walls the whole way around, were crowned with a rich golden garland, more than an ell in width. Round the temple were five square pavilions, whose tops were in the form of pyramids. The fifth was lined entirely with gold, and was for the use of the Royal High-Priest of sacrifices, and in which all the deliberations concerning the temple were held. Some of the doors led to the schools where the Incas listen to the debates of the philosophers, sometimes themselves explaining the laws and ordinances. '

Mexico and Central America abound in curiosities, exemplifying the fact of the Asiatic origin of the inhabitants, and it is not many years ago, that the ruins of a whole city, with a wall nearly seven miles in circumference, with castles, palaces, and temples, evidently of Hebrew or Phoenician architecture, was found on the river Palenque. The 35th number of the Foreign Quarterly Review contains an interesting account of those antiquities.

The ruins of this city near Guatemala, in Central America, as described by Del Rio in 1782, when taken in conjunction with the extraordinary, I may say, wonderful antiquities spread over the entire surface of that country, awaken recollections in the specimens of architecture, which carry us back to the early pages of history, and prove beyond the shadow of doubt, that we who imagined ourselves to be the natives of a new world, but recently discovered, inhabit a continent which rivalled the splendor of Egypt and

Syria, and was peopled by a powerful and highly cultivated nation from the old world. When we speak of what is called Mexican antiquities, we must not confound the rude labours of modern times, with the splendid perfections which distinguished the efforts of those who reared the Egyptian pyramids, and built the temples of Thebes and Memphis. It is not Mexican antiquities, but the antiquities of Tultecan; and in addition to the ruins of Palenque, on this our continent, there are pyramids larger than those of Sachara in Egypt at Cholula, Otamba, Paxaca, Mitlan, Tlascola, and on the mountains of Tescoca, together with hieroglyphics, planispheres and zodiacs, a symbolic and Phonetic alphabet; papyrus, metopes, triglyphs, and temples and buildings of immense grandeur; military roads, aqueducts, viaducts, posting stations and distances; bridges of great grandeur and massive character, all presenting the most positive evidences of the existence of a powerful enterprising nation, which must have flourished two thousand years before the Spanish Conquest. Take, for example, the description of the temple at Palenque, which Lord Kingsborough, in his travels, not only declares was built by Jews, and is a copy of Solomon's temple, but which, no doubt, is precisely the model of the temple described by Ezekiel. Travellers speak of it in the following terms:

'It may be appropriately called an ecclesiastical city, rather than a temple. Within its vast precincts, there appear to be contained, (as indeed was, in some measure, the case with the area that embraced the various buildings of Solomon's temple,) a pyramidal tower, various sanctuaries, sepulchres; a small and a large quadrangular court, one surrounded as we have said, by cloisters; subterranean; initiatory galleries beneath; oracles, courts of justice, high places, and cells or dwellings for the various orders of priests. The whole combination of the buildings is encircled by a quadrilateral pilastered portico, embracing a quadrangular area, and resting on a terraced platform. This platform exhibits the same architectural model, which we have described as characterizing the single temples. It is composed of three graduated stuccoed terraces, sloping inwards, at an angle of about seventy degrees, in the form of a truncated pyramid. Four central staircases, (one facing each of the cardinal points,) ascend these terraces in the middle of each lateral facade of the quadrangle; and four gates fronting the same cardinal points, conduct from the top of each staircase into the body of the building, or into the great court. The great entrance, through a pilastered gateway, fronts the east, and descends by a second flight of steps into the cloistered court. On the various pilasters of the upper terrace are the metopes, with singular sculptures. On descending the second staircase into the cloistered court, on one side, appears the triple pyramidal tower, which may be inferred, from the curious distribution of little cells which surround the central room

of each story, to have been employed as place of royal or private sepulture. It would be pronounced a striking and tasteful structure, according to any architectural rule. On another side of the same cloistered court, is the detached temple of the chief god, to whom the whole religious building appears to have been devoted, who appears to have been the great and only God of the nations who worshipped in this temple. Beneath the cloisters, entered by staircases from above, are what we believe to be the initiatory galleries. These opened into rooms, one of which has a stone couch in it, and others are distinguished by unintelligible apparatus carved in stone. The only symbol described as found within these sacred haunts is, however, perfectly Asiatic and perfectly intelligible; we mean two contending serpents. The remnant of an altar, or high place, occupies the centre of the cloistered quadrangle. The rest of the edifice is taken up with courts, palaces, detached temples, open divans, baths, and streets of priestly cells, or houses, in a greater or less degree of dilapidation. ' * * * 'It is perfectly clear from the few records of their religious rites, which have come down to us, and which are principally derived from the extraordinary rolls of American papyrus, [Footnote: Formed of the prepared fibres of the Maguery.] on which their beautiful hieroglyphical system is preserved, (there is one of considerable extent in the Dresden museum,) that they were as simple, perhaps we may add with propriety, as innocent. Not only does it appear that they had no human sacrifices, but no animal sacrifices whatever. Flowers and fruits were the only offerings made to the presiding divinity of their temples.'

But, who were the Tultequans and Azeteques, the founders of this empire in America; who built the pyramids of Cholula and city of Palenque? Not the Jews.

Here we have a most singular diversion, from the path on which we originally set out — another extraordinary discovery, marked too, by events no less extraordinary than amazing.

They were the Canaanites, the scriptural Titans, who, according to the sacred historian; built cities with walls and towers reaching to the heavens. The builders of the tower of Babel, the family of the shepherd kings who conquered Egypt, and built the pyramids, and were driven from Syria by Joshua. The men, who finally founded Tyre and Carthage, navigated round the continent of Africa, and sailed in their small craft across the Atlantic, and landed in the Gulf of Mexico.

The Phcenicians were the founders of Palenque, Mitlan, Papantla, Quemada, Cholula, Chila and Antiquerra.

When I studied the history of these people, on the ruins of Carthage, it was said by antiquarians present, that the Carthaginians had a colony at a considerable distance, which they secretly maintained; and when I was at

Tangiers, the Mauritania Tangitania of the ancients, I was shown the spot where the pillar was erected, and was standing in the time of Ibnu, the Moorish historian, on which was inscribed, in the Phoenician language — 'We are the Canaanites who fled from Joshua, the son of Nun, that notorious robber.' From that spot, then. . . the pillars of Hercules, now known as the straits of Gibraltar, they crossed to our continent, and founded a great empire of the Ophite worship, with Syrian and Egyptian symbols. Now, mark the issue. Fifteen hundred years after the expulsion of the Canaanites by Joshua, the ten tribes pass over the straits of Behring to the continent of America, and poured down upon these people like the Goths and Vandals. The descendants of Joshua a second time fell on the Canaanites on another continent, knowing them well as such, and burn their temples, and destroy their gigantic towers and cities.

When Columbus discovered America, he found an innocent people in a demi-savage state, with Jewish traditions, and the only reference to early times was a vague impression, that the ruins they saw were built by giants, and a people called wandering masons.

I have the most settled conviction of this theory. The magnificent ruins which are to be seen at this day in Mexico and Central America, were the works of the Phoenicians, and the irruption of the wandering tribes from the north-west coast of America, swept that nation away, and have ever since maintained possession of this county, until white men have thinned their ranks, and gradually encroached upon, and usurped a great part of their territory.

The only opposition made to the general declaration of travellers, that the Indians are of Jewish descent, is, that they are red men, and are beardless. Now, take the olive complexion of the Jews in Syria, pass the nation over the Euphrates into a warmer climate, let them mingle with Tartars and Chinese, and after several generations reach this continent, their complexion would undergo some shades of hue and colour; and as to beards they cannot grow while they are continually plucked, as is the Indian custom. The colour proves nothing against their origin. Take our fellow-citizens on our eastern borders, and compare their florid colour with the sickly hue and sallow complexions of those living on the southern shores, in the palmettoes and everglades, and we shall see a marked distinction, and yet they are members of the same family.

Du Pratz, speaking of the traditions of the Natches tribe, relates, that in answer to the question, 'whence come you?' their reply was, 'All that we know is that our fathers, to come hither, followed the sun, and came from the place where he rises. They were long in their journey, they were nearly, perishing, and were brought to this wilderness of the sun setting without

seeking it.' Souard says of the Indians of Surinam, on the authority ofNasci, a learned Jew residing there, that the dialect of those Indians common in Guinana is soft, agreeable and regular, and their substantives are Hebrew. Their language, in the roots, idioms, and particular construction, has the genius of the Hebrew language, as their orations have the bold, laconic and figurative style of the Hebrew prophets.'

The Rev. Mr. Chapman says of the Osages, 'it is their universal practice to salute the dawn of every morning with their devotion.' A custom always prevailing among pious Jews.

Malvenda and Acosta both affirm, that the natives had a tradition of a jubilee, according to the jubilee of Israel.

Dr. Beatty, in speaking of the festival of the first-fruits by the Indians west of the Ohio, says, 'at this ceremony twelve of their old men divide a deer into twelve parts, and these men hold up the venison and fruits with their faces to the east, acknowledging the bounty of God to them. A singular and close imitation of the ceremonies and sacrifices of the temple.' The doctor further says, 'they have another feast which looks like the Passover.'

Sir Alexander MacKenzie, in his tour to the north-west coast, says, that 'the Chepewyan Indians have a tradition among them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake which was in one place narrow and shallow, and full of islands, where they had suffered great misery; and a further tradition has it that nine parts of their nation out often, passed over the river. The Mexicans affirm, that seven tribes or houses passed from the east to the wilderness.'

Beltrami says, that the skeletons of the mammoths found in Kentucky and Missouri, and other parts of America, have been ascertained to resemble precisely those which have been found in Siberia and the eastern part of Asia, showing the facility of communication between the two coasts. And here it may be well to state a fact, which is strongly corroborative of the view we have taken, not only of the possibility of passing from one continent to the other, but of the actual and probably constant communication between them. Charlevoix, says he, knew a Catholic priest, called Father Grillon, in Canada, who was recalled to Paris after his mission had been ended, and who was subsequently appointed to a similar mission in China. One day in Tartary, he suddenly encountered a Huron woman with whom he had been well acquainted in Canada, and who informed him that she had been captured, and passed from nation to nation, until she reached the north-west coast, when she crossed into Tartary.

Since delivering the present lecture, I have received a letter from Mr.

Catlin, the celebrated painter, who for the last five years has been residing among the Indians. Mr. Catlin says,

'The first thing that strikes the traveller in an Indian country as evidence of their being of Jewish origin, (and it is certainly a very forcible one,) is the striking resemblance which they generally bear in contour, and expression of head, to those people. In their modes and customs, there are many striking resemblances, and perhaps as proof, they go much further than mere personal resemblance. Amongst those customs, I shall mention several that have attracted my attention, though probably they have never before been used for the same purpose; and others I may name, which are familiar to you, and which it may not be amiss to mention, as I have seen them practised while in their country.

'The universal custom among them of burying their dead with feet to the east, I could conceive to have no other meaning, or object than a journey to the east after death — like the Jews, who expected to travel under ground after death to the land of Canaan. On inquiry, I found that though they were all going towards the 'setting sun,' during their lifetimes, they expected to travel to the east after death.

'Amongst the tribes, the women are not allowed to enter the medicine lodge. As they were not allowed in Judea to enter the court of Israel. Like the Jewish custom also, they are not allowed to mingle in worship with the men, and at meals, are always separated.

'In their modes, fastings, feastings, or sacrifices, they have also a most striking resemblance. Amongst all the western tribes, who have not been persuaded from those forms by white men, they are still found scrupulously and religiously adhering to, and practising them to the letter. The very many times and modes of sacrificing, remind us forcibly of the customs of the Israelites; and the one in particular, which has been seen amongst several of the tribes, though I did not witness it myself, wherein, like the manner of the 'peace-offering,' the firstling and that of the male is offered, and 'no bone is to be broken.' Such circumstances afford the strongest kind of proofs. All the tribes have a great feast at the dawn of spring, and at those feasts their various sacrifices are made. At the approach of the season of green corn, a feast of the first ears are sacrificed, with great solemnity, followed by feasting and dancing: so at the ripening of different kinds of fruit. The first and best piece that is cut from a buffalo is always Deo Dante.

'Over the medicine lodge, and also over the lodges of the most distinguished chiefs, are hung on high poles large quantities of fine cloth, white buffalo robes, or other most costly articles which can be procured, there to decay, in offering to the Great Spirit.

'The bunch of willow boughs with which each dancer is supplied, in the Mandan religious ceremonies, the sacrificing and other forms therein observed, certainly render it somewhat analogous to the Israelitish feast of

tabernacles.

'The universal practice of 'solus cum sola' of the women, ablution and anointing with bear's grease, is strikingly similar to the Jewish custom. Every family has a small lodge expressly for this purpose, and when any one of the family are ready for it, it is erected within a few rods, and meat is carried to her, where she dwells, and cooks and eats by herself; an object of superstitious dread to every person in the village.

'The absence of every species of idolatry amongst the North American Indians, affords also a striking proof of the ceremonial law, and stamps them at once, in one respect, at all events, differing from all other savage tribes of which we have any knowledge.'

What are, I may ask, the characters of these people? On the discovery of America by Columbus, nearly 2000 years after the dispersion of the Hebrew tribes, the whole continent is found peopled, not with a race of wild men, of cannibals, of savages, but with a race of intellectual, moral, innocent persons, divided into many hundred nations, and spread over 8000 miles of territory. T swear to your majesties, ' said Columbus, writing to Ferdinand and Isabella, 'that there is not a better people in the world than these; more affectionate or mild. They love their neighbours as themselves; their language is the sweetest, the softest and the most cheerful, for they always speak smilingly.' Major Long says, 'they are the genuine sons of nature; they have all the virtues nature can give, without the vices of civilization. They are artless, fearless, and live in constant exercise of moral and christian virtues, though they know it not. '

Charlevoix gives his testimony in their behalf. 'They manifest,' says he, 'much stability in their engagements, patience in affliction, and submissive acquiescence in what they apprehend the will of Providence. In all this, they display a nobleness of soul and constancy of mind, at which we rarely arrive, with all our philosophy and religion.'

Du Pratz contends, that they have a greater degree of prudence, faithfulness and generosity, than those who would be offended with a comparison with them. 'No people,' says he, 'are more hospitable and free.'

Bartram, who lived many years in the Creek nation, says, 'Joy, contentment, love and friendship without guile or affectation, seem inherent

in them, or predominant in their vital principle, for it leaves them but with their breath. They are,' says he, 'just, honest, liberal and hospitable to strangers; considerate and affectionate to their wives, children and relations; frugal and persevering, charitable and forbearing. '

Who are they? Men do not grow up like stones or trees or rocks; they are not found in herds like wild animals. God that made man in his own image,

gave to the Indians an origin and parentage, like unto the rest of the great family of mankind, the work of his own almighty hand. From whom then did our red brethren, the rightful owners of this continent, descend?

There seems to be no difference of opinion that they are of Asiatic origin, and not indigenous to our soil. Nearly all writers and historians concur on this point — they are Asiatic — they crossed to the continent of America from Asia; but who are they, and from whom have they descended?

Eldad, who wrote learnedly of the twelve tribes, in 1300, contends, that the tribe of Dan went into Ethiopia, and pretends that the tribes of Naphtali, Gad and Asher followed. That they had a king of their own, and could muster 120,000 horse and 100,000 foot. In relation to part of these three tribes, there might have been some truth in it, for Tigleth Pelieser did compel them to go into Ethiopia. Issachar, he contends, remained with the Medes and Persians. Zebulon extended from the mountains of Pharan to the Euphrates. Reuben dwelt behind Pharan, and spoke Arabic. Ephraim and half Manasseh were thrown on the southern coast. Benjamin of Tudela places Dan, Asher, Naphtali and Zebulon on the banks of the river Gozan. In the midst of all these contradictory and vague statements, two opinions prevail among Jews and Christians, in early and in late periods. One is, that the ten tribes went into Tartary, where they remained; the other, that from Tartary they penetrated into America.

Manasseh Ben Israel, the most learned of the nation, declares that they passed into America. Lescarbot believes, that the Indians are the posterity of Ham, expelled by Joshua, and who passed out of the Mediterranean, and were driven by storms to the American coast. Grotius contends, that the inhabitants of the new world were originally from Greenland; and while Basnage frankly admits, that manifest tracts of Judaism are to be found in America, he contends, that the tribes could not have overcome the warlike Scythians and penetrated to this continent, and that they remained in Halak and Heber, and in the cities of the Medes

Truth, no doubt, lies between these opinions. Many of the tribes passed into Egypt and Ethiopia, many remained in Persia and Tartary, all did not make for the north-west coast, nor was it necessary that all should do so.

There were degrees of piety and condition then as now. Restore Jerusalem to-morrow, and all the Jews will not return there. Rabbi Akiba contends, that all the noble families remained in Persia. A number, a considerable number, no doubt, impressed with the solemn belief, that if they remained in Persia, they would in time become idolaters, and lose all the landmarks of their ancient faith, resolved, like those who went out of Egypt, to remain no longer in bondage, and, as Esdrass says; they departed for a country 'wherein mankind never before had dwelt' — and the resolution was perfectly feasible. It was a

thickly populated country, and by keeping on the borders of China, they would, within the time prescribed, namely eighteen months, have reached our continent. At this day, there is a constant intercourse between the continents, and a trip to the Rocky mountains, once so terrifying, is now a mere summer's journey.

If the Indians of America are not the descendants of the missing tribes, again I ask, from whom are they descended? From the Egyptians? Wherein in their belief, is there the least resemblance to the worship of Isis and Osiris, or the hieroglyphics or historical reminiscences of that very ancient people? Are they part of the fierce Scythians? Their warlike propensities would prove them to be so; but where among those barbarians do we discover the belief in one Great Spirit, together with the softer virtues, the purity and talents of the Indians? Are they of the Tartar race? Their complexion, 'the shadowed livery of the burning sun,' might be offered in evidence; but, they have not the flat head, the angular and twinkling eye, nor the diminutive figure of the Chinese or Tartars.

The Indians have distinct Jewish features, and neither in mind, manners, nor religion, bear any affinity to the Tartar race. I have endeavoured to show this by their traditions, by their religion, by their ceremonies, which retain so much of the ancient worship. But there is one proof more, which, in my mind, removes all doubt. Sir Alexander MacKenzie, in his journal of a tour to the north-west continent of America, declares from his own observation, that the Chippewa Indians practise circumcision, which fact is corroborated by several other travellers amongst the various tribes.

It will scarcely be necessary for me to refer you to the many prophetic warnings relative to the sins, the denunciations, the promises, the dispersion and redemption of the Jewish people, which we find throughout the Bible. With that good book you all are or should be familiar — it is a delightful book, view it in any manner you please. Let the unbeliever sneer and the philosopher doubt, it is certain that the most important events predicted by the prophets have come to pass, giving an assurance which is stripped of all doubt, that what remains to be fulfilled, will be fulfilled. In what direction are we to look for the missing tribes according to the prophets? From Jeremiah

we learn that they are to come from a country north and west from Judea. From Isaiah, 'it is a country far from Judea,' and answering also 'from the ends of the earth.'

In Zechariah we are told, it must be in the western regions, or the country of the going down of the sun; and according to the historian Esdrass, it must be a land wherein mankind never before had dwelt, and of course, free from the residence of the heathen.

Our prophet Isaiah has a noble reference to the dispersed tribes and their

redemption, which may be here appropriately quoted. I use his language, the Hebrew, which from its peculiar associations should be always interesting to you.

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'And it shall come to pass in that day, that the Lord shall set his hand the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

'And there shall be a highway, for the remnant of his people, which shall be left from Assyria, like as it was to Israel, in the day that he came up out of the land of Egypt.'

May I not with propriety refer, among other evidences, to the cruel persecutions which have uniformly been practised towards the Indians of this continent, not unlike those which the chosen people have suffered for the last eighteen centuries?

'What makes you so melancholy?' said General Knox to the chief of an Indian deputation, that he was entertaining in this city, at the close of the revolutionary war. 'I'll tell you, brother,' said the aged chief; 'I have been looking at your beautiful city — the great water full of ships — the fine country, and see how prosperous you all are. But then, I could not help thinking, that this fine country was ours. Our ancestors lived here. They enjoyed it as their own in peace. It was the gift of the Great Spirit to them, and their children. At last, white men came in a great canoe. They only asked to let them tie it

to a tree, lest the water should carry it away. We consented. They then said some of their people were sick, and they asked permission to land them, and put them under the shade of the trees. The ice then came and they could not go away. They then begged a piece of land to build wigwams for the winter. We granted it to them. They then asked corn to keep them from starving. We furnished it out of our own scanty supply. They promised to go away when the ice melted. When this happened, they, instead of going, pointed to the big guns round the wigwams and said, 'we shall stay here.' Afterwards came more: they brought intoxicating drinks, of which the Indians became fond. They persuaded them to sell their land, and, finally, have driven us back, from time to time, to the wilderness, far from the water, the fish, and the oysters. They have scared away our game — my people are wasting away. We live in the want of all things, while you are enjoying abundance in our fine and beautiful country. This makes me sorry, brother, and I cannot help it. '

These persecutions and repeated acts of cruelty and injustice appear to have no termination — the work of destruction, commenced with the Narragansetts, will extend to the Seminoles, and gradually to the blue waters of the Pacific. Look even now at the contest maintained by a handful of Indians in the everglades of Florida. Do they war against unequal numbers for a crown — for a part of that immense surplus which overflows from the coffers of a country, which was once their own? No — they fight for the privilege of dying where the bones of their ancestors lie buried, and yet we, Christians as we call ourselves, deny them that boon, and drive the lords of the soil into the den of the otter.

In referring to the splendid specimens of Indian oratory, where, I would ask, can you find such wisdom, such lofty and pure eloquence, among the Chinese and Tartars, even at this day?

The Indians, like the Hebrews, speak in parables. Of their dialects, there is no doubt, that the Algonquin and Huron are the parents of five hundred Indian tongues — they are copious, rich, regular, forcible and comprehensive; and although here and there strong Hebrew analogies may be found, yet it is reasonable to suppose, that the Indian languages are a compound of all those tongues belonging to the various Asiatic nations, through which they passed during their pilgrimage.

Firmly as I believe the American Indian to have been descended from the tribes of Israel, and that our continent is full of the most extraordinary vestiges of antiquity, there is one point, a religious as well as a historical point, in which you may possibly continue to doubt, amidst almost convincing evidences.

If these are the remnants of the nine and a half tribes which were carried into Assyria, and if we are to believe in all the promises of the restoration,

and the fulfillment of the prophecies, respecting the final advent of the Jewish nation, what is to become of these our red brethren, whom we are driving before us so rapidly, that a century more will find them lingering on the borders of the Pacific ocean?

Possibly, the restoration may be near enough to include even a portion of these interesting people. Our learned Rabbis have always deemed it sinful to compute the period of the restoration; they believe that when the sins of the nation were atoned for, the miracle of their redemption would be manifested. My faith does not rest wholly in miracles — Providence disposes of events, human agency must carry them out. That benign and supreme power which the children of Israel had never forsaken, has protected the chosen people amidst the most appalling dangers, has saved them from the uplifted sword of the Egyptians, the Assyrians, the Medes, the Persians, the Greeks and the Romans, and while the most powerful nations of antiquity have crumbled to pieces, we have been preserved, united and unbroken, the same now as we were in the days of the patriarchs — brought from darkness to light, from the early and rude periods of learning to the bright reality of civilization, of arts, of education and of science.

The Jewish people must now do something for themselves, they must move onward to the accomplishment of that great event long foretold — long promised — long expected; and when they DO move, that mighty power which has for thousands of years rebuked the proscription and intolerance shown to the Jews, by a benign protection of the whole nation, will still cover them with his invincible standard.

My belief is, that Syria will revert to the Jewish nation by purchase, and that the facility exhibited in the accumulation of wealth, has been a providential and peculiar gift to enable them, at a proper time, to re-occupy their ancient possessions by the purse-string instead of the sword.

We live in a remarkable age, and political events are producing extraordinary changes among the nations of the earth.

Russia with its gigantic power continues to press hard on Turkey. The Pacha of Egypt, taking advantage of the improvements and inventions of men of genius, is extending his territory and influence to the straits of Babelmandel on the Red sea, and to the borders of the Russian empire; and the combined force of Russia, Turkey, Persia and Egypt, seriously threaten the safety of British possessions in the East Indies. An intermediate and balancing power is required to check this thirst of conquest and territorial

possession, and to keep in check the advances of Russia in Turkey and Persia, and the ambition and love of conquest of Egypt. This can be done by restoring Syria to its rightful owners, not by revolution or blood, but as I have said, by the purchase of that territory from the Pacha of Egypt, for a sum of

money too tempting in its amount for him to refuse, in the present reduced state of his coffers. Twelve or thirteen millions of dollars have been spoken of in reference to the cession of that interesting territory, a sum of no consideration to the Jews, for the good will and peaceable possession of a land, which to them is above all price. Under the cooperation and protection of England and France, this re-occupation of Syria within its old territorial limits, is at once reasonable and practicable.

By opening the ports of Damascus, Tripoli, Joppa, Acre, &c, the whole of the commerce of Turkey, Egypt, and the Mediterranean will be in the hands of those, who even now in part, control the commerce of Europe. From the Danube, the Dneister, the Ukraine, Wallachia and Moldavia, the best of agriculturalists would revive the former fertility of Palestine. Manufacturers from Germany and Holland; an army of experience and bravery from France and Italy; ingenuity, intelligence, activity, energy and enterprise from all parts of the world, would, under a just, a tolerant and a liberal government, present a formidable barrier to the encroachments of surrounding powers, and be a bulwark to the interests of England and France, as well as the rising liberties of Greece.

Once again unfurl the standard of Judah on Mount Zion, the four corners of the earth will give up the chosen people as the sea will give up its dead, at the sound of the last trumpet. Let the cry be Jerusalem, as it was in the days of the Saracen and the lion-hearted Richard of England, and the rags and wretchedness which have for eighteen centuries enveloped the persons of the Jews, crushed as they were by persecution and injustice, will fall to the earth; and they will stand forth, the richest, the most powerful, the most intelligent nation on the face of the globe, with incalculable wealth, and holding in pledge the crowns and sceptres of kings. Placed in possession of their ancient heritage by and with the consent and co-operation of their Christian brethren, establishing a government of peace and good will on earth, it may then be said, behold the fulfillment of prediction and prophecy: behold the chosen and favoured people of Almighty God, who, in defence of his unity and omnipotence, have been the outcast and proscribed of all nations, and who for thousands of years have patiently endured the severest of human sufferings, in the hope of that great advent of which they never have despaired: — and then when taking their rank once more among the nations of the earth, with the good wishes and affectionate regards of the great family of mankind, they may by their tolerance, their good faith, their charity and enlarged liberal views, merit what has been said in their behalf by inspired writers, 'Blessed

are they who bless Israel.'"

Mordecai Manuel Noah 500

4.4 Noah in 1844

"DISCOURSE

ON THE

RESTORATION OF THE JEWS:

DELIVERED AT THE TABERNACLE, OCT. 28 AND DEC. 2, 1844.

B Y M. M. N O A H.

With a Map of the Land of Israel.

NEW-YORK:

HARPER & BROT HERS, 8 2 CLIFF-STREET.
18 45.

PREFACE.

Within a few years the attention of the Christian world has been directed, in a peculiar manner, to the character, condition, and future prospects of the Jewish people. Ministers of the Gospel, in more closely examining the predictions of the prophets, and the miraculous preservation of the chosen people, have been struck with the injustice and oppression they have met with for the last 1800 years; and how directly in opposition to the mild principles of the Gospel has this spirit of intolerance been carried out. The responsibility in being agents in this persecution, or even by passive acquiescence giving countenance to it, has at length awakened a just and apostolic feeling towards Israel, which has of late been manifested in a more enlarged and liberal consideration, both in the pulpit and in the domestic circle. True, the efforts to evangelize them, contrary, as I think, to the manifest predictions of the prophets, continue to be unceasing, yet even in this there is charity and good feelings which cannot fail to be reciprocally beneficial. In the political, as well as the religious world, there are singular commotions which point to the East as the theatre of approaching revolutions of great and absorbing

interests, and it has struck me forcibly that a movement from this free country in favour of restoring the Jews to their ancient heritage would have the good effect of directing the attention of the Christian powers generally to an effort of this character, which might gradually lead to important results; but, at all events, would create a better and kinder feeling for the Jews, and secure to them protection and privileges which at present they do not all enjoy. If, in our generation this movement does nothing more, it will accomplish much good, and would cement the ties which ought to unite the Jews and Christian in kind offices and brotherly love. There are also religious movements of great interest among the Jews in Europe — propositions of reform, which, if they do not strike at the religion itself, will do much good in wearing away ancient prejudices, and approximating to the enlightened spirit of the age. We require a Sanhedrin to examine many points and customs in our religion, and to compare the written with the oral law, and prune many excrescences in Rabbinical writings, some of which strike at the pure principles contained in the Bible, which, under all circumstances, is our safest guide. In the observations which I have made, and the facts detailed in relation to the great work of restoration, let it not be understood that I speak in the name and in behalf of the Jewish people throughout the world. Early religious dogmas cannot be changed; strong prejudices of education require time and perseverance to remove; the liberal mind alone will comprehend my views, and the objects I desire to attain. I seek to commit no one who differs with me; we are a sect, not a nation; there is no council, no government, as yet, through which opinions may be concentrated, consequently we are left to form our own opinions on disputed points. I confidently believe in the restoration of the Jews, and in the coming of the Messiah; and believing that political events are daily assuming a shape which may finally lead to that great advent, I considered it a duty to call upon the free people of this country to aid us in any efforts which, in our present position, it may be deemed prudent to adopt, and I have the most abiding confidence in their good-will and friendly feelings in aiding to restore us to liberty and independence.

In a letter which I received from Mr. Jefferson as far back as 1818, he observes, 'Your sect, by its sufferings, has furnished a remarkable proof of the universal spirit of religious intolerance inherent in every sect, disclaimed by all while feeble, and practised by all when in power; our laws have applied the only antidote to this vice, protecting our religious as they do our civil rights, by putting all on an equal footing: but more remains to be done, for although we are free by the law, we are not so in practice; public opinion erects itself into an inquisition, and exercises its office with as much fanaticism as fans the flames of an auto-da-fe. The prejudice still scowling on your section of our religion, although the elder one, cannot be unfelt by

yourselves. It is to be hoped that individual dispositions will at length mould themselves to the model of the law, and consider the moral basis on which all our religion rests as the rallying-point which unites them in a common interest, while the peculiar dogmas branching from it are the exclusive concern of the respective sects embracing them, and no rightful subject of notice to any other.

'Public opinion needs reformation on this point, which would have the farther happy effect of doing away the hypocritical maxim of Hntus ut lubet foris ut moris. ' Nothing, I think, would be so likely to effect this as to your sect particularly, as the more careful attention to education which you recommend, and which, placing its members on the equal and commanding benches of science, will exhibit them as equal objects of respect and favour.'

In addition to the foregoing observations from the illustrious author of the Declaration of American Independence, I find similar and stronger sentiments in a letter from President John Adams, written to me when nearly in his ninetieth year, with all the fervour, sincerity, and zeal he exhibited in the early scenes of our Revolution. 'You have not,' says this venerable patriot, 'extended your ideas of the right of private judgment and the liberty of conscience, both in religion and philosophy, farther than I do. Mine are limited only by morals and propriety. I have had occasion to be acquainted with several gentlemen of your nation, and to transact business with some of them, whom I found to be men of as liberal minds, as much honour, probity, generosity, and good breeding as any I have known in any sect of religion or philosophy.

'I wish your nation may be admitted to all the privileges of citizens in every part of the world. This country has done much; I wish it may do more, and annul every narrow idea in religion, government, and commerce. Let the wits joke, the philosophers sneer! What then? It has pleased the Providence of the ' first cause, ' the universal cause, that Abraham should give religion not only to the Hebrews, but to Christians and Mohammedans, the greatest part of the modern civilized world.'

In another letter Mr. Adams says, T really wish the Jews again in Judea, an independent nation, for, as I believe, the most enlightened men of it have participated in the amelioration of the philosophy of the age; once restored to an independent government, and no longer persecuted, they would soon wear away some of the asperities and peculiarities of their character, possibly in time become liberal Unitarian Christians, for your Jehovah is our Jehovah, and your God of Abraham, Isaac, and Jacob is our God.'

I cannot mistake the liberality of my countrymen in making to them the appeal I have made in the following pages. Their agency involves no responsibility, no outlay of money, no painful efforts: the project itself is

pacific throughout; it places the Jews in the Holy Land as mere proprietors, protected in their possessions as other citizens and subjects — and this is the basis of the restoration. Other events will follow in their proper course.

This discourse was addressed to Christians, and I cannot express my gratification at the deep attention and liberal feelings manifested by some thousands of the most distinguished of our citizens and the highest dignitaries of the Church who heard me: it was a practical illustration of the real freedom of our institutions, and satisfied me that, where Church and State are not united, there is no barrier that separates religious sects, and all are alike free, liberal, and tolerant.

DISCOURSE, ETC.

I have long desired, my friends and countrymen, for an opportunity to appear before you in behalf of a venerable people, whose history, whose sufferings, and whose extraordinary destiny have, for a period of 4000 years, filled the world with awe and astonishment: a people at once the most favoured and the most neglected, the most beloved, and yet the most persecuted; a people under whose salutary laws all the civilized nations of the earth now repose; a people whose origin may date from the cradle of creation, and who are likely to be preserved to the last moment of recorded time.

I have been anxious to appeal to you, citizens and Christians, in behalf of the chosen and beloved people of Almighty God, to ask you to do justice to their character, to their motives, to their constancy, and to their triumphant faith; to feel for their sufferings and woes; to extend to them your powerful protection and undivided support in accomplishing the fulfillment of their destiny, and aiding to restore them to the land of their forefathers and the possession of their ancient heritage. It is, I acknowledge, a novel, though a natural appeal, made, I may say, for the first time to Christians since the advent of Christianity; but the period, I believe, has arrived for this appeal: extraordinary events shadow forth results long expected, long prophesied, long ordained; commotions in the state and division in the Church; new theories put forth, new hopes excited, new promises made; and the political events in Syria, Egypt, Turkey, and Russia, indicate the approach of great and important revolutions, which may facilitate the return of the Jews to Jerusalem, and the organization of a powerful government in Judea, and lead to that millennium which we all look for, all hope for, all pray for.

Where, I ask, can we commence this great work of regeneration with a better prospect of success than in a free country and a liberal government?

greater confidence than in the cradle of American liberty? Where ask for toleration and kindness for the seed of Abraham, if we find it not among the descendants of the Pilgrims? Here we can unfurl the standard, and seventeen millions of people will say, 'God is with you; we are with you: in his name, and in the name of civil and religious liberty, go forth and repossess the land of your fathers. We have advocated the independence of the South American republics, we have given a home to our red brethren beyond the Mississippi, we have combated for the independence of Greece, we have restored the African to his native land. If these nations were entitled to our sympathies, how much more powerful and irrepressible are the claims of the beloved people, before whom the Almighty walked like a cloud by day and a pillar of fire by night; who spoke to them words of comfort and salvation, of promise, of hope, of consolation, and protection; who swore they should be his people, and he would be their God; who, for their special protection and final restoration, dispersed them among the nations of the earth, without confounding them with any!'

This, my countrymen, will be your judgment — your opinion — when asked to co-operate in giving freedom to the Jews. I am not required, on this occasion, to go over the history of the chosen people; you know it all; it is all recorded in that good Book which we have preserved for your comfort and consolation; that book which our fathers pressed to their hearts in traversing burning sands and the wide waste of waters, which famine, pestilence, and the sword could not wrest from them; which was the last cherished relic at night, and the first precious gift in the morning. You will find their history in the Bible.

We are the only people who can trace our pedigree to the infancy of nature, the only nation to whom a code of just and righteous laws were confided. Compare our situation with that of the various nations among whom we have lived, and we at once trace the cause of all our unhappiness. Our father Abraham was the first to proclaim the unity of God, Sovereign Architect of the world, Ruler of heaven and earth. Joseph, fourth descendant of Abraham, carried the same doctrines and religion with him among the Egyptians; honoured by Pharaoh, but hated by the people, who revenged themselves by violence and persecutions on his posterity. Moses, our great lawgiver, delivered them from the yoke of their oppressors, and conveyed them to the frontier of the promised land. Joshua, commanding the armies of Israel, entered the land of Canaan, planted his standard there, and the world beheld for the first time a regular code of civil, political, and religious laws, which exist even at this day in all their primitive force. Solomon, the third king of Israel, by his wisdom and glory advanced the people and country to the highest degree of splendour in arts, in arms, and in science; in wealth, in

commerce, and letters; and created those jealousies among the neighbouring nations which led to wars, intestine commotions, and, finally, to the loss of the holy city, which fell into the hands of the Romans, and from that period Israel ceased to be a nation, and became scattered over the face of the earth.

The deep-rooted hatred of the ancient nations of the Israelites is therefore traceable to one great cause. Egypt, the worshippers of an ox or a crocodile, could not love a people who acknowledged only the true God. The Greeks, who murdered Socrates because he taught the existence of that God, equally detested the Jews, who openly proclaimed his unity and omnipotence. The idolatrous Canaanites, the conquered and defeated race, abhorred the Jews for their religious opinions. The Romans, who believed in oracles, soothsayers, and auguries, were always their fierce and irreconcilable enemies. We account, therefore, for the hatred of those nations who, attached to their idols, were the persecutors of the Jews; but how are we to account for the oppression we have met with from our Christian brethren, having the same origin with us, our fellow-sufferers under Nero, Vespasian, Titus, and others? Let me probe the causes to their very foundation, by showing the errors of the first era of the Christian Church, and the departure from the injunctions, morality, charity, and good-will of the primitive founders of that faith.

I approach the subject, my countrymen, I trust, in a becoming spirit of respect for the attachment and devotion to the Christian faith of those who now hear me. Born and educated among Christians — having, through their confidence and liberality, held various stations of the public trust — I bring to the consideration of this deeply-absorbing subject the most kind and apostolic feeling. Tinctured by no prejudice, governed by no ill will, controlled by no bigoted impulse, but with an enlarged and upright zeal, and a desire to promote human happiness equally among all faiths, I will endeavour to explain, for the first time in many centuries, how the chosen people understand and interpret the advent of Christianity, its application to them as a nation, the influence it has had on their destiny, and their views of its obligations.

We have the authority of early writers, of eminent Christian divines, of illustrious scholars and historians, for the declaration so often preached, until it is generally believed, that all the calamities of the Jews, their persecutions and sufferings, their degradation as a nation, their outcast and despised condition in many countries even at this day, are the results of the agency our fathers had in compassing the death of Jesus of Nazareth. We are, it has been said by them, crushed beneath the cross, and our only salvation is in believing in the divinity of him whom our forefathers had rejected. Hence the great, and eager, and natural desire to evangelize the Jews, and thus atone for what is deemed among pious Christians that great sin.

Let us calmly examine this subject. Let us look at the peculiar position of the Jewish nation when those important events occurred, and ascertain by what agencies and motives they were governed and influenced.

The sins of the chosen people, principally idolatry, for which they were denounced by the prophets, and punished by the Almighty, occurred before the Babylonish captivity, since that time those peculiar sins have not been repeated, and their constancy and fidelity as a nation, to their faith and principles, remain unquestioned at this day. The immense power and glory of the Jewish nation under David and Solomon long excited, as I have already said, the envy of surrounding nations. The return of the Jews to Palestine under the decree of Cyrus, at which epoch the history of the Old Testament closes, found them in a feeble condition under the Persian kings, and the entire people at one period were in danger of being destroyed by the cruel edict of Ahasuerus; and their unsettled position, together with the decay of their influence, gave rise to several divisions and sects, which greatly impaired their harmony and unity as a nation. The Persian Empire was at length subdued by Alexander the Great, 208 years after its conquest by Cyrus. The Jews attached themselves, with their usual fidelity, to Darius, and Alexander, exasperated at their decision in favour of his rival, marched upon Jerusalem; but, struck with the imposing character of their venerable faith, became their friend and protector, gave them many privileges, and selected several of the most distinguished as first settlers in his new city of Alexandria. On the death of Alexander, and the division of the empire among four of his generals, Judea became the theatre of war and intestine commotion, division and troubles of all kinds, cruelty, carnage, and oppression, until the Asmonean family, lamenting with deep anguish the wretched condition of their country and brethren, resolved to strike a blow for liberty, and for many years Judas Maccabees and brothers triumphed over their enemies, restored peace to Jerusalem, beautified the sanctuary, and enforced obedience to the Divine Law.

At length, after many trials and reverses, the Romans, under Pompey, laid siege to and captured Jerusalem, and the Jews passed under the Roman yoke, and all that was left to the chosen people was the privilege to pursue their religion unmolested; and, after unparalleled sufferings, Herod the Idumenean ascended the throne of Judea, persecuted and oppressed the people, and rendered himself so odious, that, to retrieve something of his former standing, he rebuilt the Temple with great splendour, but, as an acknowledgment of his tributary position, set up a golden eagle over the gates of the sanctuary. It was at this period, when the Jews had lost all power as a nation; when, broken down and dispirited, and but a shadow of their former liberty and glory remained to them; when it needed no prophetic warning to denote the final

overthrow of the nation, that Jesus of Nazareth was born. They had expected some one at that period who was destined to act as their Messiah and temporal deliverer; some one who could break the Roman yoke, and change the aspect of human affairs; they sighed for liberty and vengeance, and prayed devoutly for a deliverer. Jesus of Nazareth was not the one they expected. His mission of peace and spirit of reform held forth no temporal hope to the afflicted. He had no sword or helmet to indicate the warrior or conqueror; he unfurled no banner, sounded no trumpet, prophesied no victory over the pagans, and the Jews gave themselves up to despair.

To comprehend and fully understand the peculiar situation in which the Jewish people were placed at that important crisis, we must endeavour, if possible, to place ourselves in their position. A nation once powerful, rich, and happy, prosperous and independent, the conquerors of every neighbouring power, living in the midst of luxury and civilization, enjoying a happy and equitable code of laws, with wise kings, gallant warriors, a pious priesthood, and great national prosperity, suddenly assailed by powerful pagan nations, allured by a love of gold, and tempted by the hope of plunder, contending year after year against fearful odds, their enemy strengthened by fresh levies, while their own resources were exhausted, finding themselves at length gradually sinking, a weak, decayed, defeated power, the once glorious and favoured people abandoned by hope and almost deserted by Providence, their Temple, their pride and glory, wrested from them, and the beams of the setting sun falling on the brazen helmet of the Roman centurion keeping guard near the Holy of Holies. In this distracted position, and at this period of unexampled calamity, Jesus of Nazareth found the Jews at the commencement of his ministry.

Corruptions, the natural consequence of great misfortune, had crept in among them: a portion of the priesthood forgot the obligations due to their high order; hypocrisy and intrigue had reached the high places, and Jesus appeared among them the most resolute of reformers. Denouncing the priests and Pharisees, preaching against hypocrisy and vice, prophesying the downfall of the nation, and in thus attracting followers and apostles by his extraordinary and gifted powers, he became formidable by his decision of character, his unceremonious expression of opinion, and the withering nature of his rebuke. He preached at all times and at all places, in and out of the Temple, with an eloquence such as no mortal has since possessed, and, to give the most powerful and absorbing interest to his mission, he proclaimed himself Son of God, and declared himself ordained by the Most High to save a benighted and suffering people, as their Saviour and Redeemer. The Jews were amazed, perplexed, and bewildered at all they saw and heard. They knew Jesus from his birth. He was in constant intercourse with his brethren

in their domestic relations, and surrounded by their household gods; they remembered him a boy, disputing, as was the custom, most learnedly with the doctors in the Temple; and yet he proclaimed himself the Son of God, and performed, as it is said, most wonderful miracles, was surrounded by a number of disciples of poor but extraordinarily gifted men, who sustained his doctrines, and had an abiding faith in his mission; he gathered strength and followers as he progressed; he denounced the whole nation, and prophesied its destruction, with their altars and temples; he preached against whole cities, and proscribed their leaders with a force which, even at this day, would shake our social systems. The Jews became alarmed at his increasing power and influence, and the Sanhedrin resolved to become his accuser, and bring him to trial under the law, as laid down in the 13th of Deuteronomy.

In reflecting deeply on all the circumstances of this, the most remarkable trial and judgment in history, I am convinced, from the whole tenour of the proceedings, that the arrest, trial, and condemnation of Jesus of Nazareth was conceived and executed under a decided panic. That he proclaimed himself Son of God; that he declared he had been delegated from the Father to enter upon his mediatorial character, that he was a prophet, and the promised Messiah, was understood and admitted by all his friends and disciples; but still, it has appeared to me throughout that there was not sufficient testimony to come under the special and distinct provisions of the Law.

The parables and figures of the Hebrew language, and the Oriental mode of expression, frequently cloud and embarrass the real meaning intended to be conveyed. Jesus uniformly acknowledged the unity and omnipotence of God; to Him he prayed, as our Father in heaven, whose name was hallowed, whose will was to be executed on earth; he disclaimed any intention to alter the Mosaic Law, but confirmed and observed every part of it. Take, for example, one fact, for so it will be considered, which we find in the twelfth chapter of St. Mark, the twenty-ninth verse, in reply to a question put to Him by one of the scribes, as to which is the first commandment of all. 'And Jesus answered him, The first of all commandments is, Hear, O Israel, the Lord our God is one Lord.' With these words on his lips, with this belief in his heart, it is impossible to have convicted him of blasphemy. It is our creed, our universal prayer, the basis of our faith; how could such a declaration have been construed into blasphemy? The title of God was a title of power and dominion, and frequently was conferred by the Almighty himself on earthly rulers. 'See, I have made thee a God to Pharaoh,' as God Supreme said to Moses; 'Son of God' was a title frequently conferred on those of distinguished piety and learning, and on those possessing the emanations of the Divinity; and this title the apostles themselves carry out in all their writings.

'The Son,' 'My Son,' not the Father; the humanity, not the Divinity, the image of the invisible God, not the invisible God himself; and Paul says, there is one God and one Mediator between God and man. Could the Almighty delegate a mediatorial character to any on earth? who can doubt it? God says to Moses, 'Behold, I send an angel before thee to keep thee in the way; provoke him not, for he will not pardon your transgressions, for my name is in him — my spirit is in him. '

It was not, therefore, altogether on the charge of Jesus having called himself Son of God that the Sanhedrin accused and condemned him; political considerations mingled themselves, and in a measure controlled the decision of the council, and this is demonstrable from the declaration of Caiaphas himself, as stated in the Gospel, 'Better that one man should die than the nation should be destroyed. '

'It was the sedition, and not altogether the blasphemy — the terror and apprehension of political overthrow, which led to conviction, and this political and national characteristic was maintained throughout; it was that consideration which induced the Jews to urge upon Pilate a confirmation of the sentence. It was the charge of assuming the prerogatives of Csesar, not the name of the Divinity, which overcame the well-founded objections of the Roman governor, and crucifixion itself was a Roman and not a Jewish punishment. The opprobrious insults heaped upon the Master came from Roman soldiers, and that mixed rabble which even in our days desecrate all that is held sacred.

I place these most absorbing events before you, my countrymen, as I find them recorded in the New Testament, not to contrast things sacred with those which are profane, but that you should understand the exact position of the Jews at that time, their painful situation, their prostrate condition, their timidity, their agitation, without even a ray of hope; a people so venerable for their antiquity, so beloved and protected for their fidelity, on the very threshold of political destruction.

It is not my duty to condemn the course of our ancestors, nor yet to justify the measures they adopted in that dire extremity; but if there are mitigating circumstances, I am bound by the highest considerations which a love of truth and justice dictates, to spread them before you, at the same time to protest against entailing upon us the responsibility of acts committed eighteen hundred years ago by our fathers, and thus transmit to untold generations the anger and hatred of a faith erroneously taught to believe us the aggressors. True, it may be said that the Jews declared their willingness to let the blood of Jesus be on their heads and the heads of their children. I do maintain that the assumption of responsibility in that case extended only to them and to their children. In the Commandments, God visits the iniquities of the father

on the children to the third and fourth generation, and then only to those who hate him: who can have the power to go beyond the limits for the punishment of sin, real or imaginary, express or implied, which God himself has ordained? All the persecutions which the Jews have suffered at the hands of Christians have arose from the injustice of making one generation answerable for the acts of another.

The Jews, my friends, were but the instruments of a higher power, and in rejecting Jesus of Nazareth we have a great and overwhelming evidence of the infinite wisdom of the Almighty. Had they acknowledged him as their Messiah at that fearful crisis, the whole nation would have gradually sunk under the Roman yoke, and we should have had at this day paganism and idolatry, with all their train of terrible evils, and darkness and desolation would have been spread over the face of the earth. But the death of Jesus was the birth of Christianity, the Gentile Church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beauties, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it.

Had not that event occurred, how would you have been saved from your sins? The Jews, in this, did nothing but what God himself ordained, for you will find it written in the Acts of your Apostles, 'And now, brethren, I know that through ignorance ye did it, as did also your rulers.'

It has been said, and with some commendations on what was called my liberality, that I did not in this discourse, on its first delivery, term Jesus of Nazareth an impostor — I have never considered him such. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; his was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vainglorious. In the calm of the evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one; in his political denunciations he was pointed and severe, in his religion calm and subdued. These are not characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when 150 millions believe in his Divinity, and we see around us abundant evidences of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy cannot be a false one.

While the Almighty raised up, enlarged, and extended the Gentile Church,

gave to it power and dominion, he threw the mantle of his Divine protection over his chosen people, and has preserved them amid unheard-of dangers to this very day, numerous as they have been, but still distinct as a nation, preserving the Abrahamic covenant, walking in his statutes, and obeying his commandments; the same people whom he had brought out of Egyptian bondage, and to whom he had given the land of Israel as an inheritance for ever, and who is now leading us back in peace and happiness to repossess our ancient and promised heritage. Can the human mind imagine a miracle such as this which we have before us? Do you now perceive, Christians and brethren, why it was not designed by the Almighty that the Jews at that crisis should have acknowledged the Messiahship of Jesus of Nazareth? 'The secret things are for the Lord. '

Fully appreciating, therefore, as I do, the pious and benevolent objects of the Society for Evangelizing the Jews throughout the world, and desirous that those societies should continue to feel an interest both in the temporal and eternal welfare of Israel, I do not think — pardon me for saying — that their success has been commensurate with the great efforts they have made, and the means expended in the advancement of the objects in view. My desire now is, that, feeling the same interest, and directed by the same zeal, those societies should unite in efforts to promote the restoration of the Jews in their unconverted state, relying on the fulfillment of the prophesies and the will of God for attaining the objects they have in view after that great advent shall have arrived.

A change of religious faith, even among the least faithful, is a plant of slow progress; but among a people specially chosen and signally preserved amid the ruins of the world and the downfall of every other nation of antiquity, is an effort of insurmountable difficulty. It is impolitic to send converted Jews to preach Christianity to Israel. However sincere they may be, they never inspire confidence among their brethren. A distrust in their sincerity precedes every effort they may make. Equally impolitic — I say it respectfully — was the appointment of a converted Jew as Bishop of Jerusalem, to commence his labours of conversion on a spot so dear to the Jews, to which they are so faithfully, so devotedly, so sincerely attached; a place to which they journey in their last pilgrimage to die as Jews, and be buried near their kings, prophets, and judges in the valley of Jehoshaphat. If your efforts are still to be devoted to evangelizing as well as restoring, send pious and sincere Christians to them, who entertain a kind and benevolent feeling for the Jews; and if they should not succeed in accomplishing all they desire, the messengers, at least, will be well, and kindly, and courteously received, and their mission treated with confidence and regard.

But a difficulty presents itself in the work of evangelizing which probably

has not heretofore occurred to you. Let us suppose it to be as successful as the labourers in the vineyard would desire, what church is to receive us? If we join the Protestant, the Catholic will say, 'We are the elder brother of the Christian Church; we spring from your fathers; the first fifteen bishops of our Church were Jews; we separated under the walls of Jerusalem, and, after a painful pilgrimage of 1800 years, if you are satisfied to believe in what we believe, come to us, to the communion of saints, to the remission of sins.' The Protestants will say, in their usual mild and tolerant spirit, 'We keep pace with the enlightened spirit of the age: here is the Bible, which was intrusted to your safe keeping, and we restore it to you unchanged; with us you will find that liberality and charity go hand in hand, free from idolatry, from the remnants of paganism, free from the control of temporal power.' The Unitarian will say, "In medio tutissimus.' Come to our Church, thou pillar which standest alone amid the destruction of empires; we believe with you in the unity and omnipotence of God; we do not ask you to abandon the laws of Moses, should you ever adopt the Gospel of Jesus. Come with us.' The Methodist, the Presbyterian, the Universalist, the Baptist, the Socinian, the Quaker, and other churches, each have peculiar doctrines. I complain not of this: in the multitude of sects there is safety; but how are we to choose? In the divisions of the Christian Church, how are we to find the true one? I stood recently in front of a noble church in a neighbouring city, adorned with all the splendour of architecture, and all the embellishments of pious taste. It was surrounded by a frightful mob, which had set fire to it. They brandished their incendiary torches, and threw them flashing in the middle of the aisles; they covered the altar with straw, and heaped it with missals and hymn-books. The flames spread rapidly in every direction, until they reached and curled round a magnificent altar-piece — a triumph of the art. The whole church was one bright sheet of fire: the devouring element stormed, and rushed, and roared, until it encompassed the broad and stately dome. I saw the golden cross by which it was surmounted encircled with myriads of bright sparks, while the flames played round its base — that cross, In hoc signo vincit, melting before the consuming heat. At length the whole dome fell, and cinders, murky clouds, and flames ascended high in the air: then the ruffians sent up a shout which gave alarm to the host of heaven — a shout of exultation that a Christian church, in a land of religious freedom, had been destroyed by men calling themselves Christians. This is one of the stumbling-blocks to the Jews which we cannot overleap, though in our way it lies. When did the chosen people ever fire any structure raised to the honour of God?

But, my friends, why not ask yourselves the great and cardinal question whether it is not your duty to aid in restoring the chosen people as Jews to their promised land? Are we not the only witnesses of the unity and

omnipotence of God? Are we not the only witnesses of the truth of the Bible, preserved as such by the great Sovereign Architect of the world? The predictions of the restoration of Israel, distinctly intimated by prophesy, are as full as were the predictions of our overthrow and desolation. Has not God threatened and punished, and will not his promises of favour be fulfilled? Has he cast off his people, or has he merely visited their transgressions with punishment? 'Behold,' saith the Lord, T will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation, in the land upon the mountains of Israel. Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them in their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord. Thus the redeemed of the Lord shall return, and come with singing into Zion; they shall obtain gladness and joy, and sorrow and mourning shall flee away. Then shall Jerusalem be a crown of glory in the hand of the Lord; she shall no more be termed forsaken, nor her land be termed desolate.'

In almost every page of the Bible we have, directly and indirectly, in positive language and in parables the literal assurance and guarantee for the restoration of the Jews to Judea. We have gone through the fiery ordeal according to prediction; we have suffered the curses, and now await the period of the blessings. The past has been dark and dreary, the future is full of hope and splendour. God himself has been our ruler, our lawgiver, our leader, and to this hour our true friend. In the midst of appalling dangers his eye has been upon us, his protecting shield has been before us. To us he committed the lamp which has illumined the world, and we have held it with a steady hand for a light to the Gentiles.

No, no, my friends; what would be to us our blessings, our redemption, our salvation, without our restoration? Our land is blighted with the curse, shall it not enjoy the blessing? It long hath mourned, shall it not rejoice?

Innumerable are the promises which present themselves wherever the eye is turned. 'The remnant of Jacob,' saith the prophet, 'shall be in the midst of many people, as a dew from the Lord, as showers upon the grass. ' And Isaiah, rapt in the contemplation of the glorious future reserved for his brethren of the Jewish Church, says, 'Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side.'

We find the current strong and impulsive in every chapter of that illustrious prophet. 'And the Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of

Judah from the four corners of the earth. Cry out and shout, inhabitants of Zion, for great is the Holy One of Israel in the midst of thee.'

Again: listen to the prophet relative to the restoration and the rebuilding of Zion. 'Behold, I will gather them out of all countries whither I have driven them in my anger, and in my fury, and in great wrath, and I will bring them again to this place and I will cause them to dwell safely, and they shall be my people, and I will be their God, and I will make with them an everlasting covenant, and I will not turn away from them to do them good, and I will plant them in thy land, assuredly with my whole heart, and with my whole soul: for thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring them all the good that I have promised them. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: I am the Lord. That is my name, and my glory I will not give to another.' 'Fear not, for I am with thee; be not dismayed, for I am thy God. Behold, all that were incensed against thee shall be ashamed and confounded. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising. ' 'Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise. Thy people, also, shall be all righteous; they shall inherit the land forever. The branch of my planting, the work of my hands, that I may be glorified. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour I had mercy upon thee. For the nation and kingdom that will not serve thee shall perish, and I will bless them that bless thee, and curse them that curse thee.'

On these unfulfilled predictions, my friends, rest the happiness of the human race; and you are heirs to this new covenant, partners in the compact, sharers in the glory. Understand these prophesies distinctly: they relate to the literal, and not to the spiritual restoration of the Jews, as many believe. Some think that these prophesies were fulfilled at the restoration of Babylon; but you will find in the eleventh of Isaiah, beginning at the eleventh verse, these words: 'And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which will be left (not in Babylon, but) from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shina, and from Hamath, and from the islands of the sea' — the whole world.

Above all, you that believe in the predictions of your apostles — you who believe in the second coming of the Son of Man — where is he to come to? By

your own showing, to Jerusalem, to Zion, to the beloved city of hope and promise; He is, according to your own evangelists, to your own belief, to come to the Jews, and yet you would convert them here; you strive to evangelize them, in the face of all that is sacred in the promises of God and the predictions of his prophets, that they shall occupy their own land as Jews. In your zeal you forget the solemn, emphatic, brief declaration of your Redeemer, which you should remember as the shades of darkness draw around you, and the light of morning breaks upon your sight, 'Salvation is of the Jews. '

Within the last twenty-five years great revolutions have occurred in the East, affecting in a peculiar manner the future destiny of the followers of Mohammed, and distinctly marking the gradual advancement of the Christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and her fierce pacha had thrown off allegiance to the sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet Ali was compelled to submit to the commander of the faithful, reconveying Syria to Turkey, and was content to accept the hereditary possession of Egypt.

Russia has assailed the wandering hordes of the Caucasses. England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, and evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approaches Turkey in Europe, and when her railroads are completed to the Black Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied by Russia, who, with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counterbalance of this gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States, down to the borders of Gaul: but the revolution will not end here. England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there by and with the consent of the Christian powers, and with their aid and agency the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again

opened to the busy hum of commerce; the fields will again bear the fruitful harvest, and Christian and Jew will together, on Mount Zion, raise their voices in praise of Him whose covenant with Abraham was to endure forever, and in whose seed all the nations of the earth are to be blessed. This is our destiny. Every attempt to colonize the Jews in other countries has failed: their eye has steadily rested on their own beloved Jerusalem, and they have said, 'The time will come, the promise will be fulfilled.'

The Jews are in a most favourable position to repossess themselves of the promised land, and organize a free and liberal government; they are at this time zealously and strenuously engaged in advancing the cause of education. In Poland, Moldavia, Wallachia, on the Rhine and Danube, and wherever the liberality of the governments have not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment; the land is now desolate, according to the prediction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and everywhere indicates fruitfulness, and the magnificent cedars of Lebanon, show the strength of the soil on the highest elevations; the climate is mild and salubrious, and double crops in the low lands may be annually anticipated. Everything is produced in the greatest variety. Wheat, barley, rye, corn, oats, and the cotton plant in great abundance. The sugarcane is cultivated with success; tobacco grows plentifully on the mountains; indigo is produced in abundance on the banks of the Jordan; olives and olive oil are everywhere found; the mulberry almost grows wild, out of which the most beautiful silk is made; grapes of the largest kind flourish everywhere; cochineal is procured in abundance on the coast, and can be most profitably cultivated. The coffee-tree grows almost spontaneously; and oranges, figs, dates, pomegranates, peaches, apples, plums, nectarines, pineapples, and all the tropical fruits known to us, flourish everywhere throughout Syria. The several ports in the Mediterranean which formerly carried on a most valuable commerce can be advantageously reoccupied. Manufactures of wool, cotton, and silk could furnish all the Levant and the islands of the Mediterranean with useful fabrics. In a circumference within twenty days' travel of the Holy City, two millions of Jews reside. Of the two and a half tribes which removed east of the trans-Jordanic cities, Judah and Benjamin, and half Manasseh, I compute the number in every part of the world as exceeding six millions. Of the missing nine and a half tribes, part of which are in Turkey, China, Hindostan, Persia, and on this Continent, it is impossible to ascertain their numerical force. Many retain only the strict observance of the Mosaic laws, rejecting the Talmud and Commentaries. Others, in Syria, Egypt, and Turkey, are rigid observers of all the ceremonies. Reforms are in progress which correspond with the enlightened character of the age, without invading any of the

cardinal principles of the religion. The whole sect are therefore in a position, as far as intelligence, education, industry, undivided enterprise, variety of pursuits, science, a love of the arts, political economy, and wealth could desire, to adopt the initiatory steps for the organization of a free government in Syria, as I have before said, by, and with the consent, and under the protection of the Christian powers. I propose, therefore, for all the Christian societies who take an interest in the fate of Israel, to assist in their restoration by aiding to colonize the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and in time it may flourish and produce fruit of hope and blessing.

The first step is to solicit from the Sultan of Turkey permission for the Jews to purchase and hold land; to build houses, and to follow any occupation they may desire, without molestation and in perfect security. There is no difficulty in securing this privilege for them. The moment the Christian powers feel an interest in behalf of the Jewish people, the Turkish government will secure and carry out their views, for it must always be remembered that the one hundred and twenty millions of Mussulmen are also the descendants of Abraham. There is but a single link that divides us, and they also are partners in the great compact. The Jews are, at this day, the most influential persons connected with the commerce and monetary affairs of Turkey, and enjoy important privileges, but hitherto they have had no protecting influence, no friendly hand stretched forth to aid them. The moment the sultan issues his Haiti Scherif, allowing the Jews to purchase and hold land in Syria, subject to the same laws and limitations which govern Mussulmen, the whole territory surrounding Jerusalem, including the villages Hebron, Safat, Tyre, also Beyroot, Jaffa, and other ports of the Mediterranean, will be occupied by enterprising Jews. The valleys of the Jordan will be filled by agriculturists from the north of Germany, Poland, and Russia. Merchants will occupy the seaports, and the commanding positions within the walls of Jerusalem will be purchased by the wealthy and pious of our brethren. Those who desire to reside in the Holy Land, and have not the means, may be aided by these societies to reach their desired haven of repose. Christians can thus give impetus to this important movement; and emigration flowing in, and actively engaged in every laudable pursuit, will soon become consolidated, and lay the foundation for the elements of government and the triumph of restoration. This, my friends, may be the glorious result of any liberal movement you may be disposed to make in promoting the final destiny of the chosen people.

The discovery and application of steam will be found to be a great auxiliary in the promotion of this interesting experiment. Steam packets to

Alexandria leave England every fortnight; a line of packets are established between Marseilles and Constantinople, stopping at the Italian ports, and at Athens and Smyrna, thus bringing the Jewish people within a few days' travel of Jerusalem. Our Mediterranean and Levant trade, hitherto much neglected, will be revived, affording facilities to reach Palestine from this country direct.

While many who are now present may suppose that we shall not live to hear of the triumphant success of this project, yet, my friends, it may be nearer than we imagine. Let us unfurl the standard, leaving the result to Him whose protecting influence overshadows us all — who is infinite in wisdom, unbounded and unrestricted in power. The Jews suppose that the period of the restoration, which they so ardently desire and pray for, must be determined by the will of God alone, and that their agency in bringing about this great advent is not required, and consequently, they wait patiently, without making those preliminary efforts so essential to the consummation of that great object. We never yet have been fully sensible of our duties and obligations as agents of a higher Power. Providence has endowed us with mind, with reason, with energy; blessed us with ample means to carry out his expressed wishes, laws, and ordinances. If we do not move when he disposes events to correspond with the fulfillment of his promises and the prediction of his prophets, we leave undone that which he entails upon us as a duty to perform, and the work is not accomplished, the day of deliverance has not arrived. He has spoken — he has promised. It is our duty, if the fulfillment of that Divine promise can be secured by mortal means and human agency, to see it executed. Will the dews of heaven produce a harvest without the labour of the husbandman?

But we cannot move alone in the great work of the restoration. The power and influence of our Christian brethren, which now control the destinies of the world, must be invoked in carrying out this most interesting project.

I am persuaded that the great events connected with the millennium so confidently predicted in the Scriptures, so anxiously desired by liberal and pious Christians, so intimately blended with the latter days — that consummation of a great and providential design in the union of the Jews and Gentiles, and the fulfillment of the prophecies — can alone be looked for after the restoration of the Jews to the land which the Lord gave to them for an everlasting possession. It is your duty, men and Christians, to aid us peaceably, tranquilly, and triumphantly to repossess the land of our fathers, to which we have a legal, equitable, perpetual right, by a covenant which the whole civilized world acknowledges. That power and glory which were once our own, you now possess; the banner of the Crescent floats where the standard of Judah was once displayed: it is for you to unfurl it again on Mount Zion. It will redound to your honour — it will perpetuate your glory.

You believe in the second coming of Jesus of Nazareth. That second advent, Christians, depends upon you. It cannot come to pass, by your own admission, until the Jews are restored, and restored in their unconverted state. If he is again to appear, it must be to his own people, and in the land of his birth and his affections — on the spot where he preached, and prophesied, and died.

From the days of Constantine, when Church and State were first united, when the Christian religion was used as an instrument to carry out political objects, all has been confusion — the admixture of pagan worship, in which the mildness, charity, simplicity, and beauty of primitive Christianity were wholly lost. The sun of that faith, as I have already said, only rose at the period of the reformation, and has gone on gradually shedding its mild rays over the whole world. It only rose for us, for since that period we have enjoyed comparative tranquillity. But free by law, we are not so by public opinion. Prejudice still scowls upon us, denying us that estimation, that influence, that portion of worldly honours and rights which should appertain to the good citizen of every faith. We are not yet fully incorporated in the family of mankind. Christians by profession are not all Christians in practice; they have assumed to themselves the right to proscribe, the right to denounce, the right to punish, the right to hate, the right to judge, the right to condemn: and the afflictions under which the chosen people have suffered, from an assumption of these rights, have entailed an awful responsibility upon Christians. 'Vengeance belongeth to me,' saith the Lord; but it has been wrested from him by man. Where is the warrant for this persecution of the Jews — this innate feeling of hostility and prejudice against them — on the part of Christians? Not in the gentle spirit and forgiving kindness of their great Master. His example was more benign, his practice more charitable. He forgave the Jews with all his heart for any wrongs done to him; he prayed for them, loved them, and declared that he died for them; and yet those who profess to walk in his meek and lowly steps refuse to feel as he felt, to forgive as he forgave, and to love the children for the Father's sake. We have lost all — country, government, kingdom, and power. You have it all — it is yours. It was once ours — it is again to be restored to us. Dismiss, therefore, from your hearts all prejudice which still lurks there against the favoured people of God, and consider their miraculous preservation as a light and beacon for the great events which are to follow. They are worthy of your love, your confidence, and respect. Is it nothing to have had such fathers and founders of their faith as Abraham, Isaac, and Jacob; such mothers as Sarah and Rebecca, Leah and Rachel; such illustrious women as Miriam and Deborah, Ruth and Esther? Is it nothing to have been deemed worthy by the Almighty to have had a path made for them through the waste of waters; to have been

led to Sinai, and there received the precious and Divine gift of that law which

we all revere and hold sacred at this day? Is it nothing to have erected the Temple of Jerusalem, where the priesthood and Levites presented their votive and expiatory offerings to the Most High? Is it nothing, my friends, to have outlived all the nations of the earth, and to have survived all who sought to ruin and destroy us? Where are those who fought at Marathon, Salamis, and Platea? Where are the generals of Alexander — the mighty myriads of Xerxes? Where are the bones of those which once whitened the plains of Troy? We only hear of them in the pages of history. But if you ask, Where are the descendants of the million of brave souls who fell under the triple walls of Jerusalem? where are the subjects of David, and Solomon, and the brethren of Jesus? I answer, Here! Here we are — miraculously preserved — the pure and unmixed blood of the Hebrews, having the Law for our light, and God for our Redeemer.

How we have suffered, my friends, for steadily adhering to a belief in his unity, I need not pain you by recapitulating. Even to this day persecution has not sheathed its bloody sword. But if the Jews for eighteen hundred years have been assailed by the sword, by the rack, and the Inquisition, their great, and abiding, and absorbing faith has sustained them in the midst of those trials. When bound to the stake by men who claimed to be Christians, and the flames hissed and cracked around them; when, exhausted and dying, they called upon God to sustain them in their extremity, a still, small voice, pure and angelic, whispered in their ear, 'Fear not, Jacob, for I am with thee.'

Countrymen and citizens, thank God, your hands and hearts are free from the stains of such iniquity. If you have wronged Israel, it has arisen only from the prejudices of early education. Dismiss such feelings; be better acquainted with the Jew, and learn to estimate his virtues. See him in the bosom of his family, the best of fathers, and the truest of friends. See children dutiful, affectionate, and devotedly attached, supporting their parents with pride and exultation. See wives the most faithful, mothers the most devoted. Go with me into the haunts of misery, where the daughters of misfortune walk the streets of this great city, and see if among them all you find one Jewess. Come with me to the prisons, where crime riots and vice abounds, and examine whether a Jew is the tenant of a dungeon. Go into your almshouses, and ascertain how many Jews are recipients of your bounty. See them all, the friends of virtue and of temperance, obedient to the laws, and devoted to the country that protects them. Are we not, then, worthy of your confidence and esteem, discharging, as we do, every moral obligation imposed upon us? Vice and misfortune belong exclusively to no sect. Human nature is frail and fallible, and we should temper all our prejudices with mercy and charity.

Call to mind, therefore, whenever a feeling of prejudice is found lurking

about your hearts against the chosen people, how much the world is indebted

to the Jews. When you read the sublime Mosaic records, and see in them the wisdom and providence, the power and forgiving kindness, the confidence and affection of the Almighty, call to mind that Moses was a Jew. Whenever you pour out your hearts in devotion with the inspired Psalmist, and your whole soul is rapt in delight and devotion in dwelling upon his divine muse, remember also that David was a Jew. Whenever that mighty prophet, whose poetic soul was warmed by an ethereal fire, and who bears you on the wings of hope and exultation, of joy and rapture, remember that Isaiah was a Jew. But do not confine yourselves to the great army of kings and prophets of the Bible. Go to your own New Testament, and ask whether the Gentiles have ever had such evangelists as Judah furnished; and yet Paul, the mighty man of mind, of faith, and fervour, was a Jew — 'A Hebrew of Hebrews.'

And John, too, the gentle, the loving, and beloved, was likewise a Jew; but there is yet another, on whom all your affections are centered, to whom all your hopes and aspirations are directed, to whom you look for grace, and mercy, and salvation — Jesus of Nazareth was a Jew, and told you, in language which should sink deep into your hearts, as a commanding, imperative, and unrepealed precept and admonition, 'Verily, I say unto you, inasmuch as ye have done those charities unto one of the least of these my brethren, ye have done it unto me.'

I have referred to this country as the most suitable spot, from its character and institutions, from which a project of this kind might with security and success be undertaken, but has it ever occurred to you, my friends, that the eighteenth chapter of Isaiah might possibly have reference to America in connexion with the restoration of the Jews? Indulge me a moment in examining that short but singular chapter.

'Ho to the land' (it is translated wo, but evidently erroneously: it is Ho, or Hail) — 'Hail to the land, shadowing with wings, which is beyond the rivers of Ethiopia.'

The prophet, in this vision, was in Palestine, having Europe on his right, Africa on his left, and in front the Mediterranean Sea, and on looking down on the northern coast of Africa, speaks of a land 'which is beyond the rivers of Ethiopia.' That land is America; there is no other land which lies beyond the rivers of Cush known as Africa. But all lands spoken of in the Bible have a distinctive name; how is it that the Prophet Isaiah only speaks of it as 'a land? ' It was not discovered at the period of the prophecy, and, consequently, could have no name: it is our western world, and can mean no other. 'Hail to the land, shadowing with wings. ' The arms of no country are so emphatically 'wings' as those of the United States. It is an eagle in the act of flying with outspread wings, peculiarly conspicuous as an armorial ensign and living

description of our land, which, under the shadow of her wings, offers a shelter for the persecuted of all nations. 'That sendeth ambassadors by sea.' This country cannot send ambassadors but by sea. On all the other continents they can be sent by land, 'even in vessels of bulrushes.' Here 'vessels,' not ships, is the term used by the prophet. The true translation is, in vessels 'impressing on the face of the water,' answering to our steamboats; for the Hebrew word gomey is translated bulrushes: it is so, but it has two other meanings: one is, a rush of waters; the second is, impresseth, which is translated yegomey, meaning an impetus, a forcible propelling power; the third meaning is, the weed bulrush, which grows in the water; and, by-the-way, it may also be mentioned that our live oak is cut by men in water and among the bulrushes. These swift messengers, therefore, to carry ambassadors, may be construed into steam vessels. Here, then, we have the explanation of that verse. The land lying beyond the rivers of Ethiopia is America; the shadowing with wings is the American ensign, the emblem of its protective influence; 'which sendeth ambassadors by sea,' denotes the only country that must send those messengers on the ocean; and the vessels of bulrushes either applies to the light, fast-sailing vessels peculiar to our country, or our steam vessels. Thus far, I think, our country is fully indicated and shadowed forth in the vision of the prophet: 'Go, ye swift messengers, to a nation scattered and peeled. ' This nation, it cannot be doubted, is the Jewish nation; 'to a nation' means evidently 'from a nation terrible from their beginning.' It will be asked, In what respect have the Americans been 'terrible from the beginning?' The most remarkably so of all the nations of the earth.

The Americans were not known for several hundred years, and their population, character, and resources, gradually developed, as other nations have been known, they sprang into immediate political existence from a state of vassalage to a condition of freemen; they were terrible to the foes of liberty, terrible to the kings and potentates of the world, terrible to the enemies of a republican form of government, terrible to their foes in war, terrible by their example to the despots of the earth, terrible, therefore, 'from the beginning,' because we may say we are but yet in the beginning, being only in the 68th year of American Independence. I ought, however, to say, that the word terrible means also 'wonderful,' which is equally applicable. The prophet, after saying that the Lord would take his rest, meaning that he would wait the issue of things in relation to the chosen people, abide his time, but still keep them as a dew in harvest, then comes to the concluding verse of this remarkable vision: 'In that time shall the present be brought unto the Lord of hosts, a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose

land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion.' For an explanation of what is meant by 'whose land the rivers

have spoiled,' if you refer to the 8th chapter of Isaiah, the 7th and 8th verses, you will discover that rivers means conquerors rushing over and despoiling their land — a frequent occurrence in Judea.

I am right in this interpretation, and that this is the land which is beyond the rivers of Ethiopia, what a glorious privilege is reserved for the free people of the United States: the only country which has given civil and religious rights to the Jews equal with all other sects; the only country which has not persecuted them, selected and pointedly distinguished in prophecy as the nation which, at a proper time, shall present to the Lord his chosen and trodden-down people, and pave the way for their restoration to Zion. But will they go, I am asked, when the day of redemption arrives? All will go who feel the oppressor's yoke. We may repose where we are free and happy, but those who, bowed to the earth by oppression, would gladly exchange a condition of vassalage for the hope of freedom: that hope the Jews never can surrender; they cannot stand up against the prediction of our prophets, against the promises of God; they cease to be a nation, a people, a sect, when they do so. Either the Messiah of the Jews has come, or he is yet to come. If he has come, we must cease praying for him to come; if he has not come, we are bound to seek him, not here, but in our own land, which has been given to us as a perpetual inheritance, and which we dare not surrender without at once surrendering our faith. We must not stop to ask whether the Jews will consent to occupy the land of Israel as freemen. Restoration is not for us alone, but for millions unborn. There is no fanaticism in it; it is easy, tranquil, natural, and gradual. Let the people go: point out the path for them in safety, and they will go, not all, but sufficient to constitute the elements of a powerful government; and those who are happy here may cast their eyes towards the sun as it rises, and know that it rises on a free and happy people beyond the mountains of Judea, and feel doubly happy in the conviction that God has redeemed all his promises to Jacob. Who can be an infidel when he looks on the Jews, and sees in them, and the Bible yet firmly in their grasp, the consummation of all the Divine promises made to them as a nation? I should think that the very idea, the hope, the prospect, and, above all, the certainty of restoring Israel to his own and promised land, would arouse the whole civilized world to a cordial and happy cooperation. Mankind would spring from the couch of ease and slumber to see the ensign displayed, and would exclaim, 'The day has come! the promise is fulfilled!'

Let me therefore impress upon your minds the important fact, that the liberty and independence of the Jewish nation may grow out of a single effort which this country may make in their behalf. That effort is to procure for

them a permission to purchase and hold land in security and peace; their titles and possessions confirmed; their fields and flocks undisturbed. They want only protection, and the work is accomplished. The Turkish governments

cannot be insensible to the fact that clouds are gathering around them, and destiny, in which they wholly confide, teaches them to await the day of trouble and dismemberment. It is their interest to draw around them the friendly aid and co-operation of the Jewish people throughout the world, by conferring these reasonable and just privileges upon them, and when Christianity exerts its powerful agency, and stretches forth its friendly hand, the rights solicited will be cheerfully conferred. When the Jewish people can return to Palestine, and feel that in their persons and property they are as safe from danger as they are under Christian governments, they will make their purchases of select positions, and occupy them peaceably and prosperously; confidence will then take the place of distrust and, by degrees, the population in every part of Syria being greatly increased, will become consolidated, and ready to unfold the standard when political events shall demonstrate to them that the time has arrived.

Let it, however, be kept in mind, that the restoration will be at first limited and partial; the government which they may form will be transitory and contingent; the great war prophesied in Ezekiel against Gog, prince of Rush, Meshech, and Tubal, the power which now controls Archanez, Refath, and Togarmah of the Scriptures, that is to say, the Germans, Sclavonians, Sarmatians, and Turks of our day, is Russia; the descendants of the joint colony of Meshech and Tubal, and the little horn of Daniel. Russia, in its attempt to wrest India from England and Turkey from the Ottomites, will make the Holy Land the theatre of a terrible conflict. Tarshish, 'with the young lions thereof — evidently Great Britain, with her allies — will come to the rescue. Then will ensue the battle so sublimely described by the prophet: the fire and hailstones; the purification and victory; the advent of the Messiah, and the thousand years of happiness and peace which are to ensue.

Worldly as we may seem, and recurring to events which will grow out of the political destinies of Europe, we must still remember the overruling hand of Providence in the direction of these great results. What he has predicted has literally come to pass; what remains to be fulfilled will assuredly as literally be fulfilled. Skepticism and infidelity fade before the pure light of prophecy, prediction, and Divine assurance contained in the good Book, that book of life, and love, and hope, and promise, which some are weak enough to reject and repudiate. Remember, therefore, my countrymen, you whose aid is invoked to assist in the restoration, that we are to return as we went forth; to bring back to Zion the faith we carried away with us. The temple under Solomon, which we built as Jews, we must again erect as the chosen people.

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You believe that the Messiah has come; you are right in believing so; you have the evidences in the power and dominion, the wealth, the happiness, the glory that surrounds you. He has come for you, but how for us? We are still the peeled, banished, scattered, and oppressed people; the oil on the surface

of the ocean, which mingles not with the heaving billows. For us he is yet to come, and will come. For two thousand years we have been pursued and persecuted, and we are yet here; assemblages of men have formed communities, built cities, established governments, rose, prospered, decayed, and fell, and yet we are here. Rome conquered Greece, and she was no longer Greece. Rome, in turn, became conquered, and there are but few traces now of the once mistress of the world; yet we are still here, like the fabled Phoenix, ever springing from its ashes, or, more beautifully typical, like the bush of Moses, which ever burns, yet never consumes. You believe that Jesus of Nazareth was the Messiah, and you are Christians; were we to believe the same, we should still be Jews.

With this difference only, what is it that separates the Jew and the Gentile? Our law is your law, our prophets are your prophets, our hope is your hope, our salvation is your salvation, our God is your God. Why should we change? Why surrender that staff of Jacob which has guided our steps through so many difficulties? We can never be separated from our Shepherd; we believe in all that he had promised, and patiently await their fulfillment. Come, therefore, to our aid, and take the lead in this great work of restoration. Let the first movement for the emancipation of the Jewish nation come from this free and liberal country. Call to mind that Moses was the first founder of a republican form of government, and that the first settlers on this continent adopted the Mosaic laws as their code, and strictly enforced them.

In the appeal I have made to my fellow-citizens this evening, let it not be supposed that I mean to exclude from a participation in the great and good work, the beloved friend and companion of man; second in creation, but first in zeal and true religion. Their agency is ever of the highest importance in good works. When surrounded by the excitements of the busy world, intent on gain, and eager in the pursuit of fortunes, when the mind is wholly engrossed in temporal objects, then, in, the watches of the night and the stillness of the morn, the wife awakens the husband to a sense of religious delinquency, and calm admonition gradually but imperceptibly leads him into the path of duty and high moral obligations. Like the woman in the evangelists, who freely and happily used her box of precious ointment, all that she says and urges is the fulfillment of the most sacred duties drops like oily balsam upon the heart, soothes while it influences, and subdues while it controls. Jew or Gentile, women are ever the pillars of the Church.

And now, with the most grateful acknowledgments for the liberal

attention you have honoured me with this evening, I do commend you all to the gracious protection of that Divine Providence in whom we all hope, who is all love, all mercy, and all mighty."

Notes

1. Letter from G. Lowther to C. Hardinge 29 May 1910, His Majesty's Stationary Office, Lowther Papers, Foreign Office 800/193A; and see: 800/193B. The complete letter is published in: E. Kedourie, "Young Turks, Freemasons and Jews", Middle Eastern Studies, Volume 7, Number 1, (January, 1971), pp. 89-104; reprinted: E. Kedourie, Arabic Political Memoirs and Other Studies, Chapter 16, Frank Cass, London, (1974), pp. 243-263. For additional correspondence to and from Lowther, see also: British Documents on the Origins ofthe War, 1898-1914, 1 1 Volumes in 13, His Majesty's Stationary Office, London, (1927); and the Hardinge Papers and the Grey Papers.

2. L. Fry, Waters Flowing Eastward: The War Against the Kingship of Christ, TBR Books, Washington, D. C, (2000), pp. 1 12-113.

3. The article cites: "Lecture on the Restoration of the Jews. By M. M. Noah. Delivered October 28th, 1844, in the Tabernacle, New York City."

4. Josephus, "Antiquities of the Jews", Book XX, Chapter 8, The Works of Flavius Josephus: Comprising the Antiquities ofthe Jews; a History ofthe Jewish Wars; and Life of Flavius Josephus, Written by Himself, S. S. Scranton Co., Hartford, Connecticutt, (1916), pp. 609-613, at 612-613.

5. J. Parkes, A History of Palestine from 135 A. D. to Modern Times, Oxford University Press, New York, (1949), pp. 81-82.

6. M. Luther, Von den Juden und ihren Liigen, Hans Lufft, Wittenberg, (1543); Reprinted, Ludendorffs, Miinchen, (1 932); English translation by Martin H. Bertram, "On the Jews and Their Lies", Luther 's Works, Volume 47, Fortress Press, Philadelphia, (1971), pp. 123-306. See also: J. Buxtorf, Synagoga Judaica: Das ist Juden Schul ; Darinnen der gantz Jiidische Glaub und Glaubensubung. . . grundlich erkldret, Basel, (1 603); English edition, The Jewish Synagogue: Or An Historical Narration ofthe State ofthe Jewes, At this Day Dispersed over the Face ofthe Whole Earth, Printed by T. Roycroft for H. R. and Thomas Young at the Three Pidgeons in Pauls Church-Yard, London, (1657). See also: J. A. Eisenmenger, Des bey 40. Jahr von der Judenschafft mit Arrest bestrickt gewesene, nunmehro aber durch Autoritat eines hohen Reichsvicariats relaxirte Johann Andrea Eisemengers. . . Endecktes Judenthum, oder: GrundlicherundwahrhafterBericht: welchergestalt die verstockte Juden die hochheilige Drey einigkeit, Gott Vater, Sohn undHeiligen Geist, erschrecklicher Weise lastern und verunehren, die heil. Mutter Christi verschmdhen, das Neue Testament, die Evangelisten und Aposteln, die christliche Religion spottlich durchziehen, und die gantze Christenheit aufdas dusserste verachten und verfluchen; dabey noch viele andere, bishero unter den Christen entweder gar nicht, oder nur zum Theil bekant-gewesene Dinge und grosse Irrthiime der jiidischen Religion und Theologie, wie auch viel lacherliche und kurtzweilige Fabeln und andere ungereimte Sachen an den Tag kommen, Frankfurt, (1700); and Entdecktes Judenthum oder, Grundlicher und wahrhaffter Bericht, welchergestalt die verstockte Juden die hochheilige Drey-einigkeit. . . verunehren, die heil. Mutter Christi

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unter den Christen entweder gar nicht, oder nur zum Theil bekant-gewesene Dinge und grosse Irrthume der jiidischen Religion und Theologie, wie auch viel lacherliche und kurtzweilige Fabeln undandere ungereimte Sachen an den Tag kommen, Frankfurt, (1700); and Entdecktes Judenthum oder, Griindlicher und wahrhaffter Bericht, welchergestalt die verstockte Juden die hochheilige Drey-einigkeit. . . verunehren, die heil. Mutter Christi verschmdhen. , , die christliche Religion spottisch durchziehen, und die gantze Christenheit. . . verachten und verfluchen; dabey noch viel andere. . . nur zum Theil bekant gewesene Dinge und grosse Irrthume der jiidischen Religion und Theologie, wie auch viel lacherliche und kurtzweilige Fabeln. . . an den Tag kommen. Alles aus ihren eigenen. . . Buchern. . . krafftiglich erwiesen, und in zweyen Theilen verfasset. . . Allen Christen zur treuhertzigen Nachricht verfertiget, und mit volkommenen Registern versehen, Konigsberg in Preussen, (1711); English translation by J. P. Stehelin, The Traditions of the Jews: With the Expositions and Doctrines of the Rabbins Contain 'd in the Talmud and Other Rabbinical Writings, Volume 1 , Printed for G. Smith, London, (1732); and The Traditions of the Jews: Or the Doctrines and Expositions Contain 'd in the Talmud and other Rabbinical Writings, Printed for G. Smith, London, (1742-1743). See also: E. L. Roblik J. A. Eisenmenger, Judische Augen-Gldser, das ist: Ein. . . denen Juden zur Erkanntnuss des wahren Glaubens vorgesteltes Buch. Allwo in dem ersten Theil (wider die judische irrende Lehr) durch die heil. Schrifft des Alten undNeuen Testaments, gantz klar bewiesen wird, dass Jesus Christus seye ein wahrer Sohn des lebendigen Gottes. . . In dem anderten Theil aber, wird aus dem jiidischen Buch (Talmud genannt) bewiesen, dass der jetzige judische Glauben, einfalscher und gottslasterlicher Glauben seye. . . ,GedrucktbeyM.B. Swobodin, Briinn, (1741-1743). See also: C. Anton and J. A. Eisenmenger, Einleitung in die rabbinischen Rechte, dabey insonderheit von einem Judeneide, wie solchen eine christliche Obrigkeit am verbindlichsten abnehmen kann umstdndlich ist gehandelt worden, F.W. Meyer, Braunschweig, (1756). See also: A. Rohling, Der Talmudjude: zur beherzigung fur Juden und Christen aller Stdnde, Adolph Russel, Munster, (1871); English translation: The Jew According to the Talmud, Sons of Liberty, Metairie, Louisiana, (1978); and Der Antichrist und das Ende der Welt: Zur Erwagungfur alle Christen, B. Herder, St. Louis, (1 875); and Der Katechismus des neunzehnten Jahrhunderts, fur Juden und Protestanten, den auch Katholiken lesen diirfen, F. Kirchheim, Mainz, (1877); and Franz Delitzsch und die Judenfrage, Antwortlich beleuchtet. . . , J.B.Reinitz,Prag,(1881);andFM«/'5ne/eM6erc?en Talmudismus und das Blutritual der Juden, Prag, (1881); and Die Polemik das Menschenopfer des Rabbinismus; eine wissenschaftliche Antwort ohne Polemik fur die Rabbiner und ihre Genossen, Bonifacius-Druckerei, Paderborn, (1883); and Meine Antworten an die Rabbiner, oder FunfBriefe iiber den Talmundismus und das Blut-Ritual der Juden, Cyrillo-Method'sche Buchdruckerei, Prag, (1883); and Die Ehre Israels : Neue Briefe an die Juden, Prag, (1889); and Erkldrung der Apokalypse des h. Johannes des grossen Propheten von Patmos, Verlag der Liebfraumen-Druckerei (Dr. W. Wingerth),

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That the primitive Christians did often resist their tyrannical emperors, and that Bishop Athanasius, St. Chrysostom, Luther, and Melancthon, &c. did approve of resistance, VI That the Protestants in all ages did resist their evil and destructive princes, VII Together with a historical account of the depriving of kings for their evil government in Israel, France, Spain, Scotland, &c. and in England before and since the Conquest, VIII That absolute passive-obedience is a damnable and treasonable doctrine. By contradicting the glorious attributes of God, and incouraging of rebellion, usurpation and tyranny : To which no answer will be made, or dare be made, or can be made, without treason, not to be behind

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Evangelisten und Aposteln, die christliche Religion spottlich durchziehen, und die gantze Christenheit aufdas dusserste verachten und verfluchen; dabey noch viele andere, bishero unter den Christen entweder gar nicht, oder nur zum Theil bekant-gewesene Dinge und grosse Irrthume der jiidischen Religion und Theologie, wie auch viel lacherliche und kurtzweilige Fabeln und andere ungereimte Sachen an den Tag kommen, Frankfurt, (1700); and Entdecktes Judenthum oder, Grundlicher und wahrhaffter Bericht, welchergestalt die verstockte Juden die hochheilige Drey-einigkeit. . . verunehren, die heil. Mutter Christi verschmdhen. . . die christliche Religion spottisch durchziehen, und die gantze Christenheit.

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Dinge undgrosse Irrthume derjiidischen Religion und Theologie, wie auch viel lacherliche und kurtzweilige Fabeln. . . an den Tag kommen. Alles aus ihren eigenen. . . Buchern. . . krafftiglich erwiesen, und in zweyen Theilen verfasset. . . Allen Christen zur treuhertzigen Nachricht verfertiget, und mit volkommenen Registern versehen, Konigsberg in Preussen, (1711); English translation by J. P. Stehelin, The Traditions of the Jews: With the Expositions and Doctrines of the Rabbins Contain 'd in the Talmud and Other Rabbinical Writings, Volume 1 , Printed for G. Smith, London, (1 732); and The Traditions of the Jews: Or the Doctrines and Expositions Contain 'd in the Talmud and other Rabbinical Writings, Printed for G. Smith, London, (1742-1743). See also: E. L. Roblik J. A. Eisenmenger, Judische Augen-Gldser, das ist: Ein. . . denenJuden zur Erkanntnuss des wahren Glaubens vorgesteltes Buch. Allwo in dem ersten Theil (wider die judische irrende Lehr) durch die heil. Schrifft des Alten undNeuen Testaments, gantz klar bewiesen wird, dass Jesus Christus seye ein wahrer Sohn des lebendigen Gottes. . . In dem anderten Theil aber, wird aus dem jiidischen Buch (Talmud genannt) bewiesen, dass derjetzige judische Glauben, einfalscher und gottsldsterlicher Glauben seye. . . , GedrucktbeyM.B. Swobodin, Briinn, (1741-1743). See also: C. Anton and J. A. Eisenmenger, Einleitung in die rabbinischen Rechte, dabey insonderheit von einem Judeneide, wie solchen eine christliche Obrigkeit am verbindlichsten abnehmen kann umstdndlich ist gehandelt worden, F.W. Meyer, Braunschweig, (1756). See also: A. Rohling, Der Talmudjude: zur beherzigung fur Juden und Christen alter Stande, Adolph Russel, Miinster, (1871); English translation: The Jew According to the Talmud, Sons of Liberty, Metairie, Louisiana, (1978); and Der Antichrist und das Ende der Welt: Zur Erwdgungfur alle Christen, B. Herder, St. Louis, (1 875); and Der Katechismus des neunzehnten Jahrhunderts, fur Juden und Protestanten, den auch Katholiken lesen diirfen, F. Kirchheim, Mainz, (1877); and Franz Delitzsch und die Judenfrage, Antwortlich beleuchtet. . . , J.B. Reinitz, Prag, (1881); and FunfBriefe uberden Talmudismus und das Blutritual der Juden, Prag, (1881); and Die Polemik das Menschenopfer des Rabbinismus; eine wissenschaftliche Antwort ohne Polemik fiir die Rabbiner und ihre Genossen, Bonifacius-Druckerei, Paderborn, (1883); and Meine Antworten an die Rabbiner, oder FunfBriefe iiber den Talmundismus und das Blut-Ritual der Juden, Cyrillo-Method'sche Buchdruckerei, Prag, (1883); and Die Ehre Israels : Neue Briefe an die Juden, Prag, (1889); and Erkldrung der Apokalypse des h. Johannes des grossen Propheten von Patmos, Verlag der Liebfraumen-Druckerei (Dr. W. Wingerth), Miinchen, (1895); and Auf nach Zionl: oder die grosse Hoffnung Israels und alter Menschen, Jos. Kosel'schen Buchhandlung, Kempten, (1901); and Das Judentum nach

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